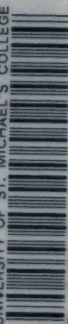
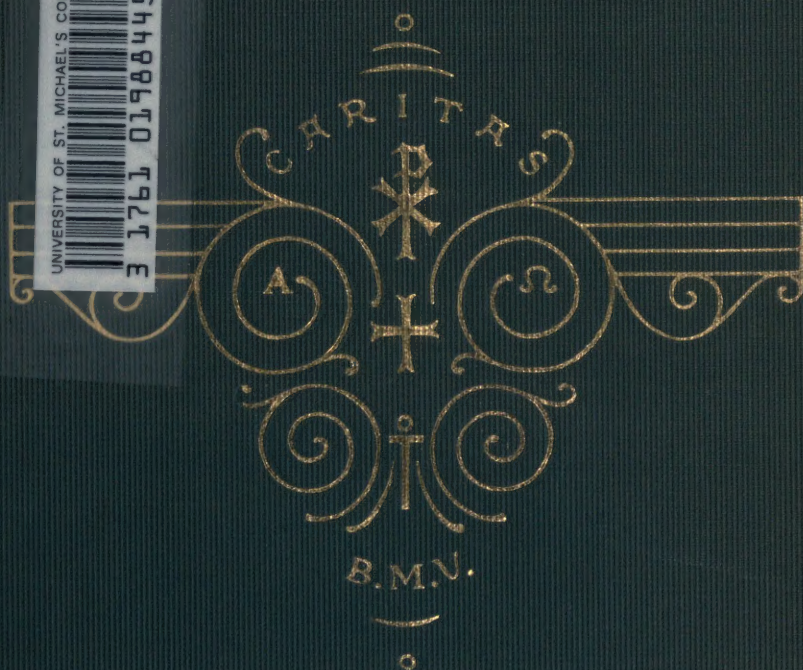


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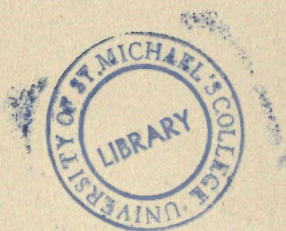


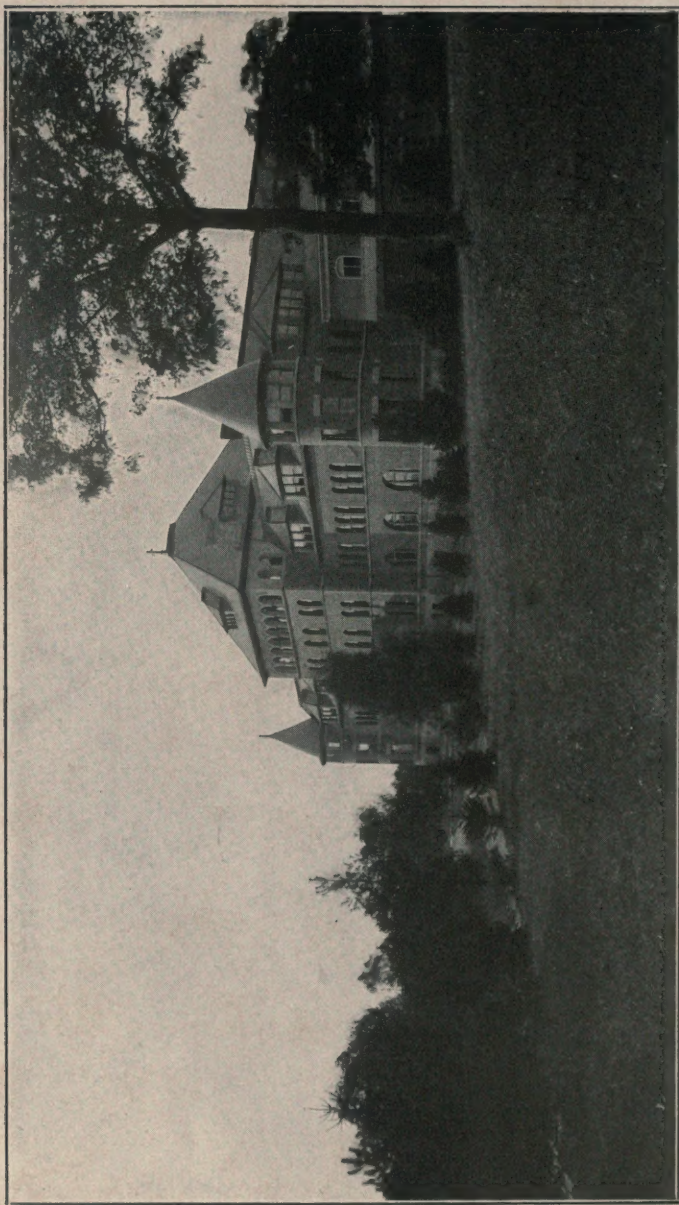
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IN THE EARLY DAYS

PAGES FROM THE ANNALS OF
THE SISTERS OF CHARITY OF
THE BLESSED VIRGIN MARY

ST. JOSEPH'S CONVENT, MOUNT CARMEL
DUBUQUE, IOWA
1833-1887

"Gather up the fragments that remain, lest they be lost."
St. John vi. 12.

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FOREWORD

IN the following pages we attempt to chronicle the heroic achievement of our Founders and our first members, and the not less noble efforts of their worthy and efficient successors, all for the glory of God and the good of souls. Our work will be acceptable we know, and will be a gratification to those who have so eagerly desired this record of the early days.

That it has been so long delayed is attributable mainly to the virtue of self-effacement which characterized our revered Foundress of holy memory. The early Annalists faithfully recounted each trial, disappointment, failure and success, but a disastrous fire on May 15, 1849, destroyed these precious records. This, which seemed to be a serious loss, drew only a smile from Mother Clarke, who said: "God knows it all; that should be enough for us." Nor did she encourage a rewriting. Moreover, she positively forbade all mention of certain matters, supernatural favors, which God vouchsafed to grant her; the recital of these we reluctantly withhold.

But for the edification of our young members, and to safeguard the traditions of the Institute, we shall try to reproduce some of the lost pages, depending for our information upon the narratives of several of the early companions of our Foundress, documents from our Archives, notes from our Annals,—gathering indeed from all available sources, presenting a compilation rather than an original work.

We hereby declare our submission to holy Church in all

her teachings, and we use the words, "saint," "blessed," "venerable," and kindred terms with no other meaning than that authorized by the Holy See.

St. Joseph's Convent,
Mount Carmel, Dubuque, Iowa,
Feast of Our Lady of Mount Carmel,
July 16, 1911.

ACKNOWLEDGMENT

We desire to make hereby grateful acknowledgment of obligations incurred in the preparation of this work. As our information has been gathered from sources too widely scattered for specific reference, the Bibliography appended is but a partial indication of our indebtedness.

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IN THE EARLY DAYS

CHAPTER I

ORIGIN OF THE INSTITUTE. 1831.

"Let these things be written unto another generation."

Spirit of the first members.—Cholera in Dublin.—First assembly at the cottage, December 8, 1831.—The apostolate of charity.—The apostolate of education.—Cradle of the Institute.—Union of the contemplative with the active life.—Invited to Philadelphia.—Accident on the Liffey Bridge.—Farewell to home.

THIS brief outline of the history of our Institute goes back to the humble beginning in Dublin in the early years of the nineteenth century, a time eventful in the building up of the material edifice of the Church and in the restoration of Catholic society. Echoes of the French Revolution still resounded; recognition of the Independence of the American Colonies was a hope-inspiring memory; and to the Irish after a long and persistent struggle, after obloquy and imprisonment, exile and death, some relief had come. And not too soon, for sadly they manifested the blighting effect of unjust laws and systematic plunder; nevertheless with their holy Faith — nay, because of it,—they had preserved a wondrous vitality. They had been despoiled of their property and then reviled as paupers; had been disabled from teaching or being taught and then held up to scorn for being illiterate; they had endured poverty and humiliations and cruelties that it rends our hearts to read. From all this to have come out with a crushed and suffering body, but with the living soul intact, with their spirit not vanquished by calamity, truly this is a noble record.

Now a better day had dawned, yet the scenes of cruelty and oppression were not forgotten; and we may well believe that on few evenings the groups around the fireside spoke of aught else than the stirring scenes it had been given the elders of the families to see. To these tales of heroism, of fidelity to God and country, the children were interested, sympathetic listeners. The tremendous sufferings of their friends and kinsfolk, the bitter injustice of it all, went to their very hearts. They knew what it meant, for suffering still existed though the worst provisions of the awful penal code had been repealed. Their spirit of compassion was aroused and to many a young heart came the impulse, the desire to do in its turn what it could, to devote itself to the suffering and the needy for Christ's dear sake.

For the Church this had been a sorrowful time, but whilst destruction had done its disastrous work, God had scattered amongst the ruins seeds which were now about to produce fresh blossoms. The holy land was a kind of nursery for good works. The season of awakening hope ushered in a period of religious activity that for ardent zeal was remarkable even in that land of apostolic vocations, so famed for the exalted piety and the generous self-sacrifice of its devoted children. Ample scope was there for the untiring work of all; charity had a wide field for relieving the wants of soul and body among the poor and afflicted.

Suffering there was in many forms but the keenest suffering of the time was the lack of educational means, whereby they might regain their intellectual supremacy. Laws however iniquitous and far-reaching had never destroyed the desire of the people to obtain the blessing of education, had never crushed their reverence for worthy ideals. Though illiterate, many of them, they were not ignorant; they wanted education for their children, education which would develop moral as well as intellectual men and women. True, the government had established schools but these were a menace to the faith. From the penal pro-

hibition of all Catholic teaching, to schools of open proselytism, thence to a system in which the purpose was more cleverly concealed, there was only a question of degree or a difference in the method of reaching the one fixed purpose, that of making them traitors to their faith. But the watchful guardians of the flock had exposed the danger. To Catholics must be entrusted the education of Catholic children, though to secure Catholic teachers was no easy matter.

But God was with His people; He saw their need. Almost simultaneously sprang up new workers, new associations, new Institutes or Congregations, all blended in a manner by the spirit of union and affection, and encouraged and maintained by the needs of the time. Of the many houses of religious women scattered over Ireland in pre-Reformation days, only three survived the storm of persecution: the Carmelite Convent at Tallaght; that of the Poor Clares at Harold's Cross, Dublin; and the Dominican Convent at Drogheda. These communities were debarred from assisting in the cause of Catholic education by oppressive law, which not only broke up and obliterated as far as might be, the normal religious life of the cloister, but strove to make the education of Catholics by Catholics impossible. These worthy nuns in time resumed the occupations prescribed by their rules, and each Order in its own way continued to give glory to God by those means which are beyond all praise. Later foundations were the Brigettines in Tullow, who were introduced in 1806 by Mary C. Dawson. At Blackrock Convent, Cork, in 1777, were established the Presentation Nuns, called at first Sisters of the Sacred Heart or Sisters of the Charitable Instruction of the Sacred Heart of Jesus, and so called for more than twenty years after the death of their foundress, Nano Nagle, who had been assisted in her enterprise by Father Doran, an Irish Jesuit.

Dublin was prolific in religious foundations; Archbishop Murray with his spiritual insight discerned in the members

of the Institutes that sprang into being at this time, elect souls, providentially placed under his guidance, and in every way fitted for the work he and they had so much at heart. With generous encouragement he fostered their development, recognizing that sudden blossoming of the spiritual garden as a gracious though unexpected answer to a prayer for aid from above. The Irish Sisters of Charity were established in that city by Mary Aikenhead in 1817; the Sisters of Mercy by Catherine McAuley in 1831; the Loreto Nuns by Mary Frances Ball in 1822, this last being a colony from the York Convent, England.

The need of the hour was a teaching body unrestricted by the law of enclosure, a body uniting the active ministration of Martha with the inner life of Mary. The lines of such an Institute have since become familiar to us in the modern religious congregations but they were then comparatively unknown. God was already summoning recruits from amongst His chosen ones for purposes not yet known to the world or to themselves. Many generous souls were there to whom came the promptings of the Holy Spirit, but our interest centres in the five young women who constituted the nucleus of our Institute: Mary Francis Clarke, Margaret Mann, Rose O'Toole, Elizabeth Kelly, and Catherine Byrne. In apparently fortuitous ways the closer association of these young girls began.

It was not a rare thing in those days, nor is it in our own time, for young girls debarred from the cloister by age or duty, to be affiliated to the Religious Orders. This affiliation consists in sharing the prayers and penances of the religious, and in conforming to their rule, spirit and dress in certain points, on condition of participating in their merits and good works. Bound only by such promises as Tertiaries were allowed to make, discharging most perfectly all the duties of their place in the family, and distinguished only by their devotion to the suffering poor and their avoidance of all worldly pleasures and amusements, they made

of their home as much of a cloister as the performance of all neighborly charities and the fulfilment of their duties permitted. As members of such sodalities, Mary Francis Clarke, Rose O'Toole and Elizabeth Kelly were enrolled; and in this they were doing more than they dreamed. They were unconsciously taking the first step toward that state of life which they were later called to embrace, although under a very different form, and toward which an invisible hand was beginning to incline their hearts and direct the current of their life. In the exercise of charity to the poor and suffering they were closely associated, and interchange of ideas showed a unity of purpose, revealed but one spirit animating them,—a desire to attain to holiness and to do good to their fellow-creatures, thereby to serve God more earnestly.

Their ministrations to the victims of the cholera which devastated their city in the year 1831, brought about frequent meetings. At the bed-side of a plague-stricken victim they met Margaret Mann who, like them, was exercising her sweet mercy toward the sorrowing. Constant association strengthened the ties of friendship, and as a means of increasing their facilities for charitable labors among their destitute clients, and for lending aid and encouragement to one another, they secured for a few months a cottage in the suburbs of the busy city. This was done with the full approval of their parents; there was as yet no severance of home ties, all returned to their homes at stated times. On the eves of festivals and Sundays they met at the cottage and conferred about the charitable works of the week, made here a more special preparation for receiving Holy Communion, and in general strengthened one another in their desire to lead the higher life, failing not to improve this season of prosperity in acquiring greater spiritual strength and more substantial holiness. The little hermitage was to serve as a meeting-place where they would be free from distracting occupations, and to it they betook themselves

for the first time on the feast of the Immaculate Conception, December 8, 1831.

When the pestilence had subsided, there was still further opportunity for active charity. Visits to the plague-stricken had brought vividly to their notice another wide field for their activities. The widespread menace to the faith was the prevailing evil of the day; the crying need then as now was religious instruction for children. To this work they turned their attention in leisure moments; then, nourished by prayerful consideration and by a holy interchange of thought and purpose, the idea grew and strengthened. At first they instructed some children in the neighborhood whom the evil times had deprived of the opportunity of attending catechism or other classes, and the happy results of their efforts were indeed encouraging. The few hours daily which they at first allotted for this duty, lengthened. Children came to them in crowds for instruction, and the spiritual destitution not less than the wretchedness of the poverty that surrounded these little ones, made caring for them a true charity. Religious instruction was the first and most important exercise; needlework and the singing of sweet, simple hymns supplemented the ordinary elementary studies.

To this work their earlier duties had led them step by step, and they recognized unmistakably that this was their special province. Their spiritual directors gave it warmest approbation and encouraged them to proceed, promising them God's blessing upon the work. Having besought the light and grace of the Holy Spirit, and being fortified with the blessing of Heaven upon their enterprise, they determined to continue while good was to be done, and prepared for this active apostleship by strengthening their minds with careful study. In addition to human sciences they read the works of sacred and ecclesiastical authors, and the masters of the spiritual life. In the relic-room of the Mother House are still to be seen volumes of manuscript containing annotations, etc., as used in their studies at this time.

In the happy lot to which Providence had assigned them, the blessing of education had not been denied. Mary Francis Clarke developed intellectual gifts of a high order under the tutorship of her kinsman, Mr. Matherson; Elizabeth Kelly and Rose O'Toole were not less favored, and Margaret Mann and Catherine Byrne were already exercising their business abilities.

As yet there was no question of obligation, nor was there any intention of forming a religious community as we understand the term. There was great diversity of character in the little band, various also were the circumstances of their lives, but all were highly gifted in mind and heart, and were endowed with capabilities for the union of constant practical work with the highest spirituality, and the strictest interior discipline. At the time of which we speak, Mary Francis Clarke was engaged in keeping the books and superintending the business of her father whom a paralytic stroke had rendered a helpless invalid. Her great-hearted sisters assumed her duties and thus left her free. Margaret Mann was sole proprietor of a millinery establishment which gave employment to twenty young girls. This business with the approval of her parents and friends she relinquished though at no small pecuniary loss. Elizabeth Kelly was the child of wealthy parents, and though surrounded by luxury had compassion for the destitute. Accompanied by the daughters of the great O'Connell she brought relief to the poor, and personally ministered to their needs. She visited too, the convent of the recently established Sisters of Mercy and frequently assisted Mother McAuley in cutting out and making garments for the needy.

In the short intervals which their various duties permitted for rest they were not idle but with exquisite skill their busy fingers embroidered many beautiful articles for church purposes. In preparing a set of vestments they first met Catherine Byrne who was occupied in the pharmacy of the principal hospital in the city. This young girl

recognized her calling to our Sisters' manner of life, but not until the eve of their departure for America was she enabled to join them permanently.

In the cholera visitation Rose O'Toole had lost her widowed mother, and thenceforth with even more zeal than her tender heart had prompted heretofore, she entered upon the labor of love, having no other ties. At about this time they were joined by an excellent lady, Mrs. Berkley, the childless widow of a British army officer, who had at her disposal an ample annuity, and who generously offered herself for the work. She proved to be a valuable assistant and a worthy subject for the life they had embraced, spending all her time at the little hermitage, attending to it when the others were called elsewhere.

Gradually they lessened their intercourse with the world, effected a more complete separation from it, and slowly their plans matured. The house in the suburbs was soon found to be unsuited for their developed purpose, and having cast about for a more favorable location, they decided upon a house in North Ann-street, and removed thither early in March, 1832. A considerable outlay was required to make the building suitable for their needs and to provide the necessary school supplies; nothing daunted, however, they proceeded. To arrange a little oratory in their new dwelling was their first care.

Here school opened March 19, 1832, the feast of their good patron St. Joseph, and their success was immediate and pronounced. The number of pupils was far in excess of their expectation. The patronage came largely from the middle class, those whose means forbade the sending of their children to convent schools and who were yet too proud to send them to the so-called "poor schools." We may well suppose that the Sisters spared no effort to make the work succeed, and their efforts were not made in vain. All went well; the various pastors gave to the work their blessing and approbation, and with words of praise and fre-

quent visits to the school were a strength and happiness to teachers and pupils. The door-plate of the North Ann-street School is still preserved with care; it reads: "Miss Clarke's School."

There was no distinction of superiority among the Sisters, for so they called themselves even then, but a tacit agreement that Mary Francis Clarke was higher than the others in point of sanctity. The business management devolved upon Margaret Mann who was well prepared for this task. Silence and peace were the outward characteristics of the place which was instinct with life and vigor, and closer attention to a well-prepared plan made them approach more nearly the religious life they loved. This was a time of prayer, study, labor; to the exercises of the contemplative life they added works of active charity, visits to the sick and the afflicted, alms and benefactions to the friendless and infirm, teaching all with whom they came in contact to know and serve God. Already they were called the Nuns of North Ann-street, although they wore no distinctive dress; their plain attire was in keeping with the serious nature of their occupations.

Great was their happiness when the Most Reverend Archbishop Murray permitted them to have the Blessed Sacrament reserved in their private chapel. This great privilege surpassing all temporal favors was secured through the interposition of the Reverend Matthias Kelly, the uncle of Elizabeth Kelly. On the feast of the Transfiguration, August 6, 1832, holy Mass was celebrated for the first time in their little chapel. The joy of the Sisters was shared by their parents and relatives who gathered there on that great occasion to thank God for this exceeding great gift, the possession of Our Lord in the tabernacle. The chaplain appointed was a priest from the diocese of Philadelphia who was spending some time in Ireland hoping to benefit his impaired health.

Time passed quickly; the Christmas holidays of 1832

had come and gone; the eventful year, 1833, had dawned. Our Sisters had now made a practical test of community life and were convinced that the blessing of religious vocation was theirs. They saw that the work of teaching could be best accomplished by those who devoted their lives to God in religion, and they recognized that it was possible to spiritualize the external labors of charity by methods borrowed from the cloister. They longed to prepare for religious vows.

In the spring of 1833 their chaplain's health having improved, he decided to return to Philadelphia. He had spoken frequently of the great need of Catholic teachers in America, and especially in his own diocese where the tide of emigration was bringing a stream of Catholics. He urged the Sisters to accompany him to Philadelphia. He appealed to their zeal and fervor, and spoke of their usefulness in that country where the souls of thousands of the little ones of Christ's flock were in peril. He dwelt upon the merit that must accrue to those who would lend themselves generously to an undertaking so laudable, so dear to the Heart of Jesus. He assured them they would receive warm welcome into the diocese of Philadelphia, and that he would gladly arrange the necessary preliminaries of their introduction to the Right Reverend Bishop. In this new field they could labor more meritoriously than at home. On this subject he spoke with such extraordinary and admirable fervor that he communicated to them his enthusiasm. To his appeal, however, no hasty answer was given. The Sisters thanked God for this new opportunity of doing good, and begged for grace to be guided aright in their decision. When the proposition had been many times repeated, they sought the advice of certain prudent friends who decided that from a spiritual point of view, acceptance would be heroic; in any other light it would be a serious blunder.

At this time their school was a success; their spiritual needs were provided for; peace, and to a certain extent,

affluence surrounded them. Field for their activity was round about them. Why abandon a certain good for a doubtful better? They studied and discussed the chaplain's proposition, seriously examining the reasons urging them, maturely weighing the means proposed. After fervent prayer and careful deliberation there remained wanting only the spirit of sacrifice to communicate life to the plan, for they had not glossed over the difficulties, the privations, the sufferings that were inevitable. They knew that everyone pledged to the work of saving souls must expect to suffer if the ministry is to be profitable. All seem to know this, yet when it comes to the exercise how few are found with magnanimity enough to stand the test. Truly does à Kempis say: "Many there are who are willing to sit with Christ at His table, few to share the ignominy of the Cross." But ours were among this chosen few. The question of leaving home was a momentous one. Their ardent souls were fired with holy enthusiasm; their hearts were stirred with inspiration. Their favorite novena to the Blessed Virgin was made with all the fervor of their hearts, and to their good patron St. Joseph their united petitions arose. At Holy Communion God spoke to their hearts. When they arose from prayer, their decision was made. They would go to America. For Christ's dear sake they would gladly sacrifice their sweet peace, the comforts of home, would toil among strangers and bear cheerfully the trials they foresaw; theirs was not a spirit to quail when trouble, when dangers threatened. They would go; God willed it; they knew it with certainty and hesitated no longer. But, though they knew it not, at the same moment in far-off Philadelphia, other fervent prayers were said for the same intention; that God in His mercy would send efficacious aid to perfect a plan promising help for souls and glory to God. It was the prayer of a devoted priest, Reverend Terence James Donaghoe, who saw the need of Catholic education for the children of his parish,

and who saw too that only an Institute devoted exclusively to the work of education could carry out his plan. He awaited confidently God's answer to a prayer for help in the welfare of souls. Thus were our Sisters preparing for an end as yet unknown; thus were the instruments gathered for the hand of the Master-workman.

God mercifully favored the enterprise. All doubt and hesitation disappeared and strength was given to them enabling them to correspond with the light they had received. No record remains of the exact date when they arrived at their determination, but the resolution once made they prepared to act. The decision to go to Philadelphia was received by their chaplain with every mark of satisfaction. He would precede them, he said, attend to all necessary preliminaries and meet them upon their arrival. Or, should he by any chance be absent, someone would be there to represent him. Thus with minute directions as to the journey, and with every detail carefully planned, with every possible discomfort provided against, he bade them farewell. They were the more inclined to regard their inspiration as an answer to prayer, since they sought no temporal joy, but on the contrary could have in view only hard work and privation of all earthly comforts. In peace and tranquillity they had prayed; in patience and humility they waited until the will of God was made manifest to them. The voice of the Holy Spirit whispered to them of the glory, the delight of leaving all things to follow Christ.

Various opinions were expressed regarding the undertaking. Parents of the children whom they taught were disappointed that the very satisfactory work was to be discontinued. The pupils were grieved at losing the teachers whom they had learned to love. Sincere friends spoke of the dangers that threatened in a strange land, of the distance, of the voyage which in itself was perilous. Many even characterized the step as a rash venture and the result of deception. Indeed their strength of will in thus facing

the unknown is to us inexplicable, but to them, the impulse as they have often told it, was more evident than if a pillar of cloud had guided them. Others spoke of the religious communities then established at home with plenty of work for all the recruits who could or would apply. If they desired a cloistered order, the Carmelites, the Brigettines, the more recently established Loretines were there; if an active Order appealed to them, there were the Sisters of Charity and the Sisters of Mercy. To all these remonstrances they answered little; they were not to be swayed by motives of mere human prudence. As to distance and dangers, they had considered all that and were neither frightened nor dismayed. As to the religious orders then existing, these were shrines of peace and charity, but our Sisters knew unmistakably that their life-work was not here. Marvellous was their confidence in their mission; sublime their tranquil compliance with directions from on High.

Mrs. Berkley's fear of ocean travel made her reluctantly withdraw from the little band, and Rose O'Toole was obliged to remain at home for a time to adjust some business matters. Not without the blessing and consent of their good parents would the little band depart. Their filial devotion was strong and deeply-rooted. In all probability their farewells were forever in this world. The news of the project, received at first by the three families with profound grief, was finally accepted in a Christian spirit as a sacrifice which they too would make to God. All honor to those magnanimous and courageous fathers, those energetic and fruitful mothers, those dutiful children; to that respect for paternal authority preserved even in manhood and whose manifestation honored old age; to that love of duty to which everything else was sacrificed; to the purity and joy that hovered around the domestic hearth. Bitter tears did these heroic, tender mothers shed—but with Christian heroism and loving care they aided

in the preparation for the journey. It was not the first sacrifice they had been called upon to make, again would they say, "God's holy will be done."

An incident of this time must be related as showing the manifest protection of Heaven upon the courageous little band. Returning from an errand entailed by arrangements for departure, the Sisters were crossing the Liffey, when suddenly with a loud crash the middle span of the bridge snapped and fell, just as they stood trembling on the very edge of the splintered beams. A crowd quickly gathered to rescue the injured, and in the confusion and clamor that ensued, a venerable man approached the Sisters, guided them through the throng to a place of safety and said as he was leaving them, "Go where you will, Ladies; the hand of God is over you and will protect you." Before the Sisters could speak their gratitude their benefactor had disappeared, but they believed him to be their good patron St. Joseph, and their devotion to this great saint, which is one of our most precious legacies, was singularly intensified. The consoling words he had spoken, the protection of his power in the time of peril, were tokens of God's good pleasure in their enterprise.

On the eve of departure they bade farewell to their friends and kinsfolk, and with that last embrace and the kiss of a tender mother, the pang of parting was over. They returned to their loved convent there to make preparation for the Holy Communion of the morrow. Here awaiting them was Catherine Byrne, in complete readiness for the journey. Again the little band numbered four.

On that last morning, Mass was said in their holy chapel by the Reverend P. R. Kenrick, then a curate in Dublin, later Archbishop of St. Louis. He had no word of encouragement for them on this occasion; on the contrary, even at this late hour his exhortation was an earnest appeal to them to desist from the undertaking and to remain in their native land. But they were not to be deterred

now; their sacrifice was ready, they would not withdraw it. An unseen force seemed to impel them, a strength hitherto unknown sustained them. This opposition of Father Kenrick was perhaps to give to their enterprise the character proper to those which are solely for the glory of God,—that they should have to bear contradictions. They could count upon a more special protection for now they had reason to say with the Apostle, “Lord, behold we have left all things for Thee.”

Mr. Mann and Mr. Kelly accompanied them to Liverpool, arranged for their passage on the *Cassandra*, and bade them Godspeed. They had as companions on their voyage Mr. John Early who was on his way to the Jesuit Novitiate in Frederick, Maryland; and Mr. Andrew Burns who entered the seminary in New York. On Thursday, July 18, 1833, the *Cassandra* left port, and the next day our first Four had lost sight of the land which they were never again to see.

Many years have passed since this memorable event, but its recital at even this day produces strong emotion. Like all good deeds, it pains and it delights us. It calls for our amazement and our admiration. Such courage startles us, but when we see with what prudence and tenderness it was united, when we call to mind by what mature reflection this departure was preceded, we are convinced that it was a noble victory. Knowing the ends for which God was preparing those chosen ones we cannot but marvel at the wonderful way in which He was leading them, and at their generous response to the promptings of an imperative sense of duty.

CHAPTER II

DEPARTURE FOR AMERICA, JULY 15, 1833.

More than half way, when we would most despair,
His Spirit's breath comes rustling through the air;
More than half way, at His appointed hour,
To trusting weakness comes His loving power;
— And in that moment, in that one embrace,
Brings Light and Strength and Truth and Grace.

REYNAUD.

The Voyage.— In New York.— Loss of their money.— In Philadelphia.
— St. Joseph's Church, Willings Alley.— Mrs. McDonogh's kindness.— The darkest hour.— The meeting with Father Donaghoe.

THE ocean voyage, now a short transit, was then a journey of anxious days and nights, a tedious and perilous undertaking calling for a stout heart and exhaustless patience. The feast of the Transfiguration found them tossed upon stormy waves; a year ago they had knelt in their Bethany, their place of sweet repose, welcoming to their midst the Divine Guest who had deigned to make with them His abiding-place. Our Lady's Day in Harvest saw them anxiously scanning the horizon for a sight of land. Dreadful storms, tropical heat, the shifting of the cargo which all but sank the ship, were the leading features of a voyage that even with fair winds and mild skies was fraught with danger. In those weeks of fear and wretchedness their hearts were tried sorely; the reaction that is sure to follow upon heroism and self-sacrifice had no mitigation in their case. But the hand of God was with them guiding the *Cassandra* to her destination, and fifty-one days after leaving Liverpool our Sisters disembarked at New York.

On Sunday, September 1st, land was in sight, a joyous

vision to the weary travellers. The *Te Deum* and the *Magnificat* that in times of hope's fruition spring unbidden from heart to lips, had been repeated with fervent intensity. A new hope awoke in their hearts. The fortitude which had indeed never failed them gave place to joyful premonitions, and they watched the widening shore-line with glad hearts. But there are days when it is difficult to reckon on the morrow; so was it now. God was pleased to try them by a new ordeal, by a vicissitude striking in its significance.

Before leaving home they had united their fortunes, and the little store of gold coin, quite sufficient to prevent the question of ways and means from becoming engrossing, had been given to the keeping of Elizabeth Kelly. Just as she was leaving the ship, her purse in some way never to be explained, became unfastened; and with sad affrighted eyes the Sisters beheld their money roll splashing down into the sea.

A moment or two of dismay perhaps, then their lifelong habit of self-control came to their rescue, and more firmly than ever they placed their trust in God. With no demonstration of distress they realized that their loss could not be repaired; with equal calmness they decided that it could be endured. The cross was their welcome to the land of their adoption; poverty was the first treasure they found; this they felt was but a manifestation of the Divine Will. And so, confronted by a disaster that most abruptly changed their outward circumstance, the Sisters faced hardship but not hopelessness. They knew that God sends what we call misfortune only for our good. Trials and troubles He never permits without such previous aim and actual ordering as will make them when properly borne, blossom into joys and ripen into golden harvest. They had longed to prepare for their holy Vows; they had studied them and had remembered of holy poverty that in the days of our pilgrimage upon earth, we may only hold what earthly gifts we

have so as to be ready bravely to leave them or patiently to bear their withdrawal. Our Sisters had now done both. With tender, comforting words they reassured the grieving Sister who had so unwittingly brought about their loss, and then without changing their plans in any particular, went to the home of Mrs. James Reilly, the aunt of Mr. Burns.

With this good lady they rested a few days, and when their purpose became known they were importuned to remain permanently, to make this city the scene of their labors. Cordial invitations were supplemented by practical plans for their immediate employment as teachers in the Catholic neighborhood surrounding Mrs. Reilly's home. The pastor added his earnest plea that they would open a school in his parish, and wished to accompany them at once to the Bishop of New York to make all arrangements for this work. But their early intention was sacred to them, they could not be swerved from their purpose of going to Philadelphia; and this place, the city of their dreams, they reached on Saturday, September 7, 1833.

Here were they at last, strangers in a strange land, and in a city noted at that time for its hostility to priests and religious. A moment of indecision was theirs as they looked in vain for their chaplain whom they had notified of their coming. But he who had been so urgent in this undertaking, who had assured them repeatedly that the Bishop of Philadelphia was delighted with their acceptance of his invitation, did not appear. His absence was inexplicable; later it was learned that his mind had become deranged, and the Sisters' remembrance of their dismay as they waited in vain for his coming, became sincere pity for his great affliction.

Ah, the loneliness, the anxiety, the fear, the all but terror that seized them as the moments lengthened and they realized that they were indeed strangers and friendless. When the full extent of their desolation had wrung their aching hearts, they took counsel among themselves as to the course

they should pursue. So implicit had been their confidence in statements that now proved to be but the fancies of a disordered brain, so complete their expectation of a warm welcome to this city, that they had made no plans beyond their arrival. Surely this new trial had its special purpose. Nothing was lacking to convince the Sisters that every earthly resource had failed them. These drops from the chalice of suffering would teach them detachment, that they might lean upon God alone.

In the moment when their brave hearts were nearest failing, one approached whose features were familiar even in this far land. It was he who had stood near them when the Liffey bridge had fallen; and our chronicles record that once more St. Joseph had come visibly to their aid. They learned that St. Joseph's Church was near at hand; thither they went and in the presence of the Blessed Sacrament their full hearts found relief.

Having returned thanks to God, they met at the church door Mrs. Margaret McDonogh whose name still heads the list of our benefactors.¹ This good lady who lived within

¹ Margaret Andrews McDonogh died in Philadelphia in 1850; may she rest in peace. In grateful recognition of her goodness to our first Sisters we shall try to preserve the memory of one who was dearer to her than life, her son, Lieut. Patrick McDonogh, to whom history has not yet accorded the meed that is due to a hero and a patriot.

In an affectionate letter to his parents, dated August 4, 1813, Lieut. McDonogh speaks of the battle of Stony Creek but makes no mention of his participation in it. The official record states: "June 5 and 6, 1813. In the night the Americans were surprised and attacked by the British who were defeated with a loss of 250 men. Of the Americans about thirty men were killed. They lost five cannon, one of which was recovered by Lieut. McDonogh, U. S. Artillery."

The campaign of 1814 was an eventful and sanguinary one; we mention it only to speak of Lieut. McDonogh's share in its danger and of his unsurpassed heroism that with his death brought victory to the Americans at Fort Erie. The records read: "The English post at Fort Erie on the Canada frontier surrendered to the Americans July 3, 1814. It was then garrisoned and put under the command of Lieut. McDonogh, a Philadelphian, of the U. S. Artillery. The British considered the recapture of Fort Erie a matter of vast importance, and Lieut.-Gen. Drummond wrote thus to Sir George Prevost

the shadow of the church, claimed Dublin as her birth-place; and we may readily surmise with what warm sympathy and kindly welcome she received the strangers. But although she and her daughter, Mrs. O'Brien, offered the kindest, the most generous hospitality to the homeless strangers, the Sisters preferred to accept no other assistance than that needed in securing for themselves a suitable dwelling.

The place chosen was in historic Willings Alley near St. Joseph's Church, and thither with their possessions they removed at once. It is difficult to imagine anything more humble and poor than this our first foundation, but it was home to them. The boxes in which their supplies and clothing had been packed were the only pieces of furniture, and served as chairs and table; for in view of their recent loss all outlay must be made with frugal care. Who can do justice to the heroism, the submission, which zeal for God's glory inspired in these valiant women! They had been so

from Headquarters, Niagara Falls, July 31, 1814. ' . . . I beg briefly to state that our great object at present is the defeat and expulsion of the enemy's force which has taken post at Fort Erie, and to this object my sole attention must be given. . . . If I am fortunate in my operations at Fort Erie, this whole frontier may be considered as secure.' That they were not fortunate in their operations is due to Lieut. McDonogh.

"The storming of Fort Erie began by a heavy fire from the British batteries on the 13th of August, 1814, and continued with little or no intermission until the final assault which took place at two o'clock on the morning of the 15th. The night, dark and stormy, in every way promoted the success of the assailants. The attack was made at various points by three heavy columns of British troops led by most distinguished officers and sustained by a heavy reserve and a body of from seven to eight hundred Indians. They approached at once every assailable point of the Fort, and, with scaling ladders, ascended the parapet, but were repulsed with fearful carnage. . . . At about four o'clock when daylight was just beginning to dawn upon the contending forces, every operation was arrested by a tremendous explosion; the bastion of which the British had regained possession blew up, and with it went all their hopes of victory.

"This explosion, so momentous in its consequences, is attributable to an act of Lieut. McDonogh. Terribly wounded, he saw his brave comrades overwhelmed by the superior numbers of the British, the

tenderly reared, hitherto so lovingly shielded from all trouble; yet so silently, so humbly did they meet the assaults of discouragement and homesickness, that a few brief pages epitomize the experiences of those first hard days of trial, whereas the separate anguish of each patient heart, if fittingly detailed, would require a volume. It is upon occasions such as this that the noblest instincts of the heart assert themselves. Margaret Mann with all that spirit of self-sacrifice which was the crown of her religious life, felt called upon to support her companions by the labor of her hands. "I am the *man* of the house," she said, "and must act accordingly." She earnestly pleaded with Mother Clarke for permission to seek employment in order that her earnings might support the Sisters, and enable them to continue in community and to open school. "No," was the reply, "God has brought us together for a purpose. He will provide the way and the means for us to continue our community life." This was the eve of Our Lady's Nativity,

nobly-defended bastion lost, the Fort in danger of capture. Forgetful of himself and of the pain of his wounds, he thought only of his country and of the honor of her gallant army; he was heard to order back his men, to exclaim 'May God have mercy on my soul,' and then with a supreme effort he mustered his fast-ebbing strength, dragged himself forward, for with his wounds he could not walk, and threw a lighted fuse or match into the ammunition chest which was under the platform of the demi-bastion."

The official war reports give indisputable proof that both American and British points of view agree in regard to the extent and importance of the effects of the explosion which occurred during the storming of Fort Erie. The repulse of the British here is one of the most glorious instances of heroism, self-devotion and presence of mind of which America can boast, or that is recorded in the annals of warfare. Of Lieut. McDonogh's mother it was written, "Let her be comforted—he died like a patriot and a soldier on the field of honor." Rather, we think, did this bereaved mother seek her comfort in other things and in other ways; in the remembrance of her son's beautiful and unwavering devotion to her; in the fact that he was to the end her "dutiful" as well as her "affectionate" son; more and greater solace in the knowledge that was hers that during his army life he never lost an opportunity to attend to his religious duties; that he died as he had lived in the profession and the practice of the faith of his forefathers. May he rest in peace.

and their confidence in her nourished the hope of accomplishing God's purpose in their regard.

On the morning of September 8th, they went early to St. Joseph's Church for Mass and Holy Communion; then faint and hungry they slowly returned to their cheerless dwelling. To their surprise the door stood ajar; and entering they found a bountiful breakfast ready, and good-hearted Mrs. McDonogh waiting there, who said in her pleasant way, "I knew it would be late when you returned from Church, and I hope you won't mind if I prepared breakfast in honor of our Blessed Mother's birthday." She was eager to relieve their distress, but it was useless to offer money, they would not take it. They did not want to become a burden where they had come to befriend, for they feared that to accept any offering not as remuneration for an equivalent given, would injure their cause; rather than do this they would suffer any hardship. Strong indeed was their faith in the supernatural character of their vocation, and we must share this faith if we would properly appreciate their course of action in suffering so much and so silently. At their request good Mrs. McDonogh procured some sewing for them to do, but though their needlework was exquisite, they could not expect remuneration until the work was completed. Her kind offer of further assistance was as kindly refused. Their very destitution raised a barrier around them that even the most tactful could not cross without inflicting deeper wounds.

Meantime Mrs. McDonogh impatiently sought out her old pastor Father Donaghoe. St. Joseph's Church was at that time under the care of the Jesuit Fathers; Rev. Stephen Dubuisson, S. J., having succeeded Father Donaghoe as pastor when the latter on May 1st of that year was appointed to take charge of St. Michael's, then in process of erection, though he had not as yet severed his connection with his old parish. The kind lady believing that the Sisters were in want although they had concealed the circumstances as well

as they could, did not hesitate to speak her mind on the subject to her friend Father Donaghoe, feeling that he would advise and assist them. She told him of their edifying manner of life, asserting her firm belief that they were Irish nuns although they did not wear the religious habit. The kind heart of the holy priest was touched by the recital of Mrs. McDonogh; he became interested in the story of the strangers, and gladdened her heart by the assurance that he would call upon them without delay.

How different to the Sisters was this mode of celebrating the joyous festival from that of the preceding year, when they were among friends in the quiet atmosphere of their lately abandoned religious home. But no regrets marred their sacrifice, nor did they wish to turn back from the thorny path through which the Master saw fit to lead them. And as this night was recalled in after years, it was a subject of thanksgiving that not one of the little group contemplated deserting. Clinging to the purpose which was their only object in setting out, they faltered not, even when deprived of the necessities of life. How they must have longed for the privacy of their quiet chapel where the Spouse of souls had deigned to dwell with them in the quietude of their humble oratory. With what affectionate regret did they not recall the friendly salutation of a reverent Catholic people there in the cradle of their Institute where they were called the "Nuns of North Ann-street." In that dear land the title "Nun" was given as a distinguishing mark of esteem to all women consecrated to God by vow, irrespective of special vocation. Here the very name was unpopular.

Tuesday, September 10, 1833, stands out as a red-letter day in our Annals. Fatigued with labor to which they gave their utmost energy; faint with hunger for they lacked nourishing food; they sat in their cheerless, dreary room as night closed in. Their efforts in lighting a coal fire had been complete failures. Since the morning of Sunday, the

8th, cold water and dry bread had been their fare. Now, as each in turn had done many times, Catherine Byrne knelt before the grate, patiently burning the kindling on top of the coal, as in Ireland, and wondering at her lack of success. "If I could only get this fire to burn, we would have a cup of tea," she thought. It was a cheerless little room, but their faith failed not. Welcome be the will of God, was the prayer of each. In the deepening twilight they spoke in low tones, each one crushing down her dismay and doing her best to make the gloom less dismal. The evening grew chill, and as the daylight faded, and the shadows gathered, and the night winds whistled in the gloomy spaces, there came a realization of their desolation and their loneliness; their conversation died away; they sat listening to the wailing wind.

Suddenly, a sound of footsteps at their door, a gentle rap; then Margaret Mann admitted Father Donaghoe. Their patient prayer was heard. God had sent them a guide and a friend.

CHAPTER III

THE FOUNDATION IN PHILADELPHIA, NOVEMBER 1,
1833.

God's goodness hath been great to thee;
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

SHAKESPEARE.

Teaching school in Philadelphia.— Brother Faye's prophecy.— Father Donaghoe takes formal charge of the Community.— Mother Clarke is named Superior.— Plan of the Institute.— The first Consecration.— Father Donaghoe's sermon.— Increase of the Community.— Removal to St. Michael's.— Early history of St. Joseph's, Philadelphia.

FATHER DONAGHOE welcomed them warmly to America. His gift of discernment in spiritual things and his long experience made him not slow to discover the treasures of grace in these simple and generous souls. The day of this meeting was one of great happiness on both sides and the source, the means, the end and the Giver of that joy they knew to be our Blessed Lord Himself. With all her heart each Sister said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace," and truly with unspeakable thankfulness for God's mercies they felt that peace had come to them. Many, many times have the Sisters recounted the events of the memorable evening that marked their first meeting with Father Donaghoe, and have looked back with gratitude to that day as to the dawn of a happy future. Before taking leave of them he wished to assure himself that they were not as Mrs. McDonogh feared, in want of necessaries. They had uttered not a word of complaint, and even his

delicate questioning as to their needs failed to elicit their sad story, for with his friendship they felt that they were rich indeed. With smiles, however, they told of their unsuccessful attempts at making a fire, when forthwith he insisted with his characteristic energy and decision, upon showing them how to proceed. How the picture of that little group comes to us with a vividness that lapse of years cannot dim,— their earnest efforts to blow hard enough to produce a draught, the dismay on dear Sister Mary Catherine's soot-dusted face as she turned to the others and solemnly declared her conviction that the grate was bewitched, their grave smiles at her little attempt at merriment, their embarrassment when Father Donaghoe entered and with great unconcern seated himself upon one of the boxes, their blessed relief at seeing his kindly smile, their wonder at his deft management of the kindling, their pleasure in the genial warmth of the bright fire!

Father Donaghoe was delighted to witness their happiness. Each interview as it made him more intimately acquainted with their lively faith and their unshaken trust in God, confirmed him more and more in his belief in their mission. Their austerities which had always been sweetened by love were now brightened by joy. With fullest confidence they placed their projects and their desires before the good Father, who gave them advice with admirable prudence. He did not disguise from them any of the labors and difficulties they would have to encounter, yet assured them that these would but test their faith and their love of God. Learning that they had had experience in teaching he enlisted their much-needed services for his Sunday-school. He observed their work closely and recognizing their ability as teachers he foresaw the realization of a long-cherished dream. Here was the answer to his prayers for help; here, Heaven-sent, were the guardians for the lambs of his fold.

As St. Michael's was far from being ready, it was

thought best to open a private school. His many friends willingly assisted him in his project and soon under his able management all was in readiness. The building used for school purposes was No. 520 Second St., though the Sisters still lived near Mrs. McDonogh in Willings Alley. Under their care the lowly little home assumed the air and appearance of a veritable convent. Its spotless cleanliness made its plain surroundings attractive and in it and around were the beauty and majesty of order. All things were in common; there was no trace of gloom but rather a glad and cheerful aspect, tempered by the pervading tone of silence and recollection. In that place were unmistakably the three signs by which according to St. Ignatius, a well-regulated religious house may be known,—enclosure, cleanliness, and the exact observance of the rule of silence. By enclosure the saint here means the exclusion of all idle visits and visitors, useless conversation, and waste of precious time; maintaining with externs only the necessary intercourse demanded by our duties.

Their earliest care had been to arrange a little oratory and here was their statue of the Blessed Virgin which had adorned their first chapel and which is still carefully preserved; the first statue of the Blessed Virgin ever brought to Iowa. They continued to attend Mass at St. Joseph's Church and there paid their visits to Jesus in the Blessed Sacrament. The Jesuit Fathers Kenny and Dubuisson were kind friends to the Community, not only while the Sisters resided in Willings Alley but during the entire time of their sojourn in Philadelphia.

Father Donaghoe could never adequately express his ardent love and respect for the religious state, and even before his ordination to the priesthood he had looked forward with pleasure to life in religion, wherein as an obedient subject he might walk securely in the path of perfection; and this desire was but intensified after his first meeting with the Jesuits at Georgetown College. His

spiritual director, however, bade him wait and pray; for the holy Jesuit believed Father Donaghoe was destined for other work. Submitting to authority Father Donaghoe gave up his desire for a time, only to renew it at a later date. In the summer of 1833, just about the time that our Sisters were crossing the ocean, and be it remembered, before Father Donaghoe had heard of them, he made his annual retreat under the direction of Father Dzierozynski, S. J., at Frederick, Md. During this particular retreat he wished to decide the question of becoming a Jesuit. In the college at that time was a holy lay brother, Brother Faye. At the opening of the retreat Father Dzierozynski sought out Brother Faye, and said, "Brother, I have a very important matter to decide for a certain person; pray that the Holy Spirit may direct me to give an answer according to the will of God." Not a word was said about Father Donaghoe who was an entire stranger to the Brother; not a word about his desire to become a Jesuit. Some days later Brother Faye said to Father Dzierozynski: "Father, please tell that person he is not to be a Jesuit. This will be a disappointment to him, but add for his consolation that the far West will one day resound with the praises of the Children of Mary." These prophetic words were a mystery to both priests, but to us in the light of the present, their meaning is perfectly clear. Shortly after his return to Philadelphia, Father Donaghoe was met by Mrs. McDonogh who told him of the strangers. The fact of their coming under circumstances so unusual, their education, their humble condition, their religious manner of life, lent to her interest in them a warmth that her ordinary kindness could not explain.

In his pastoral work Father Donaghoe considered the religious education of children all important, and in his notes and letters we see the high ideas which he had conceived of his sacred duties. His ardent devotion and his indefatigable energy were needed in the unceasing toil re-

quired in the fulfilment of his duty. His priestly zeal found ample scope in reviving and nurturing religion among the members of his congregation; and knowing how closely piety depends upon true knowledge, he felt that to raise the hearts of his people to higher things he must also train the mind. As an answer to his prayer for guidance he recognized the need of a band of teachers who would devote themselves exclusively to the work of the instruction of children. Hospitals and asylums were a field for charitable endeavor, but Father Donaghoe was inspired to found a society of women who would implant the love of God and the principles of Christian Doctrine in the minds and souls of children, and who having themselves the charity of Christ would impart it to others by means of education.

He had carefully outlined plans that seemed to him necessary to follow to make such work a success, but the actual working out of the plans he could not accomplish. He asked of God means and instruments to carry out the plan, if it was His holy will. Obstacles and even active opposition beset him, and had he not been sustained by his large trust in God, and by his confidence that supernatural aid would be vouchsafed him, he would have thought as others did, that the achievement of his plans was hopeless.

As he witnessed the efficient work of our Sisters and reflected upon their intentions and upon their providential coming to Philadelphia, he became convinced that this was a divinely appointed work. The presentiment he had felt when they were first spoken of became stronger and more decided. He discerned the worth of these great souls and formed conjectures as to whither God was directing them. Could he not with these auxiliaries organize a religious community and carry out his views for the training of the young? Distrusting his private judgment in a matter of such grave import, he again sought his advisers at Georgetown. In fully explaining his plans he stated that he wished the Sisters to be specially devoted to the Blessed

Virgin conceived without sin. "Then," said Father Dzierozynski, "let us both have recourse to her." They went to the chapel and in presence of the Blessed Sacrament the humble master and the docile disciple prayed long and earnestly, beseeching our Blessed Mother to intercede for them that they might know the will of God and follow it. Hours passed on; then Father Donaghoe still kneeling felt a hand upon his shoulder, and looking up, saw a strange brightness on the face of his holy confessor who said with impressive earnestness, "Take up your Cross and stand by your Mother. Stay with the Children of Mary." From that moment, no doubt ever entered Father Donaghoe's mind, nothing could shake his trust in the belief that his lot was with his Children of Mary, that he was the Heaven-appointed guide of the Sisters. He therefore determined that nothing should ever deter him from his duty toward them, being confident that God's assistance would enable him to fulfil his obligations, the responsibility of which he fully understood. He would take up his cross and stand by his Good Mother, no matter what sufferings might be thereby entailed upon himself.

When Father Donaghoe communicated to the Sisters his views as to their vocation, they entered into them with the deepest thankfulness. They recognized that they had been led by God to prepare for this without being thoroughly conscious of the full import of their purpose, and they hastened to surrender their guidance into the hands of one who had received light and grace for that purpose. He told them that he believed they were called by God to coöperate in the establishment of a new Institute, and great was their joy at this evidence of Divine approval. There was little room in their hearts for thought or doubt on the subject. Their life had visibly tended to this end; and now receiving from Father Donaghoe this strong assurance as to their vocation, they accepted his advice with generous self-devotion and with that absolute reliance on God which was to

become more and more the very essence of their spiritual life.

In an interview with the Bishop of Philadelphia, Father Donaghoe asked his approbation, his blessing for the work and his prayers for its success. The good Bishop hesitated; the time seemed to him to be unpropitious for this enterprise. Rumors of the unrest that resulted in the burning of the Ursuline Convent in Charlestown, Mass., had reached him and he deemed it prudent for Catholics to make no demonstration of zeal or strength in Philadelphia lest it might provoke hostilities. After some consideration and much discussion, and after being thoroughly well informed concerning the wisdom, prudence and other good qualities of the Sisters, Bishop Kenrick, convinced that their labors would result in the greater glory of God and the good of souls, gave his consent for the foundation, with Father Donaghoe as its Director and Superior.

Exceeding great was the joy with which the Sisters learned that Father Donaghoe would take formal charge of the Community, and that henceforth their interests would be his. With holy gladness and heartfelt gratitude they knelt and received his blessing. Their faith and devotion had at last received reward; they were to become true religious. This schooling of the cross, the salutary trials of separation from friends, the austere discipline of poverty, the stress of hard labor, all constituted a training which eventually revealed God's purpose in this singular combination of circumstances. They longed to give themselves wholly to God; and Father Donaghoe, sharing and increasing their fervor, spoke to them of the happiness of thus offering themselves, promising that they could soon make their Act of Consecration. Before that moment of supreme happiness arrived, there were frequent conferences to facilitate necessary arrangements and to decide upon preliminary details. There were many matters to discuss, plans to consider and measures to adopt, but all this was

pleasure in the light of their new encouragement and in the surety of secure protection. The coming feast of All Saints was decided upon for the day of that oblation so sincere and unreserved, and a preparatory retreat was made. On that happy morning, November 1, 1833, holy Mass was said by Father Donaghoe, and after pronouncing their act of consecration the Sisters received Holy Communion.

Thus Father Donaghoe took formal charge of the Sisters, and gave to the Community the title, "Sisters of the Blessed Virgin Mary," thereby manifesting his love and theirs for the Blessed Mother. Ten years later at the suggestion of Bishop Loras of Dubuque, to whose diocese the Community was transferred, the word "Charity" was added, making the title, Sisters of Charity of the Blessed Virgin Mary.

In their private oratory on that memorable morning the Sisters received the religious habit from the hands of Father Donaghoe, who then appointed Mother Mary Francis Clarke Superior, and Sister Mary Margaret Mann her Assistant. The first members retained their baptismal names, but that they might in a special manner be Mary's children, each received in addition the name of Mary. At the close of the simple ceremony Father Donaghoe spoke to the Sisters in these words:

"The great object of all should be the honor of God and the salvation of souls. The means that conduce to this are prescribed by the Church, and happy are they who fulfil their respective duties with fidelity. For those who desire to approach Almighty God more closely and to love Him more fervently, religious communities have at various times and places been established; where, under the law of holy Obedience, these pious purposes might be more readily fulfilled; but it should ever be remembered that the detestation and flight of sin must constitute the first step of a Christian life, without which all devotion in a community or out of it is of no avail to obtain eternal happiness. The love

of God is the great principle that has established communities, that has increased and sustained the members of them.

“Religious communities in the earliest ages of the Church made labor an essential part of their rule, because man since the fall has been condemned to it, and by fulfilling it as a duty, he complies with the law of God. It is to be observed also that those early communities were numerous, they were very fervent, their existence was of long duration. Only when they relaxed in the observance of their rules, when their piety failed, did their numbers diminish, did they finally become extinct. Some communities indeed with large fortunes at their disposal found it unnecessary to toil for their support, still even these had recourse to labor to fulfil an obligation indispensable in the religious life.

“Since then we know that whether we eat or drink or whatever else we do, we must do all for the glory of God, it will greatly console the members of this little association which we are now beginning, to be assured that their place of duty can be considered their choir, and that the purity of the motives actuating them will find acceptance before the Divine Master who loves to see us fervently working in His vineyard.

“The principal end for which the Sisters of the Blessed Virgin Mary have been established is to honor the Holy Family, Jesus, Mary and Joseph. They are to do this by consecrating all their labors in imitation of the Holy Family at Nazareth. In honor of the sacred Childhood of our Lord Jesus Christ they shall teach young persons of their own sex the practice of every virtue, the knowledge of religion, and will form their hearts to the love of God. The Sisters will sanctify their secular studies by prayer, and will recommend themselves by the ability they show, and the industry they use in the advancement of their pupils, thereby to attract parents and children to serve Jesus Christ.

“ The Sisters are to employ certain means for their own sanctification and the salvation of their neighbor; among these we may mention prayer, meditation, mortification of the exterior senses, a restraint on all passions and their interpreter, the tongue.

“ It is not enough, my dear Sisters, that you avoid evil or divest yourselves of your passions in order to become sanctified; you must be clothed also with all virtues, more especially with humility, simplicity and charity. This is the wedding garment that will most fittingly clothe you. Obedience will be the bond of your union with Jesus Christ, His grace in your souls will be your sanctification, will enliven and give merit to every exercise that you embrace by your Rule, for ‘ Who lives to the Rule, lives to God.’ In this the friends, the servants, the spouses of Jesus Christ must be decided, generous, resolute and fervent.”

Thus was begun a work which to the world appeared unwise and which met with many difficulties and with little assistance; indeed but for the invincible perseverance of Father Donaghoe and his unwavering confidence in God, the enterprise would in all probability have been abandoned. The first of November, 1833, is then the birthday of our Congregation, and each recurring anniversary is the occasion of thanksgiving for the graces vouchsafed us on that great day.

The Sisters were now an organized body of religious teachers, and God blessed their work with a success beyond all expectation. To their school the children of the poor were welcomed, and the work of charity thus begun has been carried on unceasingly in all the houses of the Institute. The diligence of the Sisters and their gentleness and kindness to the pupils, not less than the watchful care of Father Donaghoe brought prosperity, and the school work was gratifying to all concerned. Every week the good priest gave instructions to the pupils, and at all times

aided the Sisters by his wise counsels and paternal encouragement.

The winter of 1833 passed quietly and uneventfully, and in April 1834, Rose O'Toole who had been detained in Dublin for the settlement of her father's estate, joined her companions in Philadelphia, bringing her dowry of one hundred pounds and valuable household goods, assistance which was both useful and timely. In May, 1835, they found it necessary to provide additional school rooms; they had already been obliged to employ lay teachers to assist in the work under their supervision. Not being able to engage another building near the one then occupied, Father Donaghoe rented two brown stone houses farther north on Second St. opposite Laurel, and nearer to the Church of St. Michael. The school was transferred to one of the dwellings and the convent from Willings Alley to the other; the Sisters keeping only as many rooms as they required for personal use, and devoting the remainder to school purposes. Though the hostility of the Know-Nothing party agitation was becoming apparent, the peace of the Sisters was so far undisturbed. Early in 1835, Father Donaghoe procured for the Sisters and their pupils affiliation with the Archconfraternity of the Sacred Heart established in the Church of S. Maria della Pace in Rome.

Not the least part of their satisfaction was the commendation of the Right Reverend Bishop when he examined the classes they had prepared for Confirmation. He was delighted to see the number of children that had been gathered together, and he noted with pleasure their respectful manner, their intelligent answers to his questions, and their perfect order at all the exercises. To Father Donaghoe he said in his astonishment, "How have you accomplished all this?" Father Donaghoe acknowledged gratefully that this was largely the result of the Sisters' painstaking care, and that the prosperous condition of his school and of his

sodalities could not have been attained without their aid. He spoke of the comfort and consolation their visits brought to the sick and afflicted, and cited instances of their success in winning souls that the unhappy schism had separated from the Church.

At about this time some bequests enabled Father Donaghoe to undertake the building of a new Convent for the Sisters, and in July of 1837 he purchased land for that purpose near St. Michael's Church. Under the auspices of the great Archangel the structure grew to completion, the Sisters taking possession of their new home on St. Michael's Day, September 29, 1838, with great joy yet with their accustomed tranquillity. This was their first Novitiate, though many chosen souls had already been called by God to join the ranks and strengthen the little Community.

The teachers had worked and studied, and as they made use of all means to fit themselves for their work, their standard of efficiency was steadily raised. For ten years they labored in Philadelphia, conducting besides the parochial school, an academy for boarding and day pupils in the commodious Convent at the southeast corner of Second and Phoenix (now Thompson) Streets. There was work to be done, but then as now, there were willing hands and brave hearts.

Thus was our Institute cradled in the City of Brotherly Love, a city endeared to us as being the first field of duty of the Sisters of Charity of the Blessed Virgin Mary. Catholic history began in Pennsylvania when its broad fields and dense forests were the home and hunting-ground of the Indian. By what seems a special favor of God, Pennsylvania was from the first subject to Catholic influence, and it seems to have been in the minds of all who ruled during the many régimes, that peace and contentment should prevail there, and that no man should be disturbed for his religious belief. Here Penn found fitting soil indeed for his Province of Brotherly Love, based on the

fundamental principle of freedom of conscience; for when he sought and obtained a grant of land in the new world from Charles II, it was with the intention of founding in America a safe refuge for himself and his fellow Quakers from the persecutions to which they were subjected in Europe. He obtained his Charter, March 4, 1681, and with loving care he arranged the details of his "holy experiment" in providing an asylum for those who suffered for conscience' sake. He planned for a "large town or city whose streets were to be broad and lined with trees; every house to be put in the middle of the breadth of the lot, so as to leave ground on each side for gardens or orchards or fields, that it may be a green country-town, which will never be burnt and always be wholesome." The city of his hopes that lay so invitingly between the two rivers he called Philadelphia — the city of Brotherly Love. The name meant much to him, and he faithfully fulfilled all that it meant, not for political ends, but solely from religious motives. Nor was it merely toleration that Penn granted to all, but the truest religious liberty, "by which," he declared, "I mean a free and open profession and exercise of one's duty to God, especially in worship." Of all who sought the friendly shelter of Penn's Province, to none was it a more welcome haven and safe refuge than to the Catholics who suffered under English intolerance, and who at an early date took shelter under the freedom of his charter.

In that early day there was a priest well known to the Catholics of Philadelphia, his ministrations were appreciated, the needs and the hardships of his life understood. This we know by the will of Peter Dubuc, a man of wealth and importance who died in 1693, and who by his will of October 14th of that year, bequeathed 100 pounds to the poor of Philadelphia, and the "sume of Fifty pounds, silver money, to Father Smith, now or late of Talbot County." It is interesting to note that the small Catholic contingent

included men like Dubuc, of high social standing, for his will names the Lieutenant Governor as one of the friends whom he desired to join in the prudent management and disposal of his vast estate.

Not until a comparatively late date was there a resident priest in the city, but Catholics were not deprived of the consolations of their religion, for priests came at stated times when the round of their duties over the vast territories brought them to the city, and then ministered to the faithful gathered in the homes of some of their number who gladly seized the opportunity to hear Mass and frequent the Sacraments. Under the perfect freedom of worship accorded by Penn's government the celebration of Mass was no infrequent occurrence, and these visits of the priests provoked no comment. In Pennsylvania alone of all the vast territory under the English flag, were men allowed to worship God freely according to the dictates of conscience, and there the rites of a religion proscribed in England were celebrated publicly, in accordance with the terms of Penn's Charter which guaranteed complete religious liberty. But when during Christmastide, 1707, many converts were received into the Church, the pretext afforded by the public discussion concerning the conversions was seized upon by Penn's enemies as an argument against the Proprietor and his government. The attention of the authorities was aroused and under date of "29th, 7 mo., 1708," Governor Logan is thus reproved: "It has become a reproach to your administration that you have suffered the publick celebration of the scandal of the Mass." The Governor was able to thwart the wicked designs of Penn's enemies, and their spiteful but fruitless opposition to the Church served but to give positive testimony of the perfect freedom enjoyed by Catholics in Pennsylvania. Mass continued to be said publicly by the Jesuit missionaries, but so unhindered were the movements of these priests that there is no record of their names or the date

of their visits during the subsequent years until about 1720 when with the coming of the Reverend Joseph Greateon, S. J., begins the orderly history of the Church in Philadelphia. The census of 1720 showed the number of inhabitants to be 20,000, so greatly had the place increased from the 80 houses and 500 inhabitants of 1693. Penn's Province founded on broad charity had flourished above all others; from the very beginning God had blessed the work and sent peace and increase and prosperity. In 1729 Father Greateon decided that there should be a fixed place of worship, in order that the Church might be in touch with the growing life of the city, the needs of the faithful amply provided for, and the arduous missions of the Province attended with greater facility. Up to this time Father Greateon had followed the custom of his predecessors and celebrated Mass in the houses of some of the faithful, attended by the other members of the congregation. This custom was well known, there was no need of secrecy, and tradition has marked certain sites in the city as "chapels" which were in reality the houses of the Catholics who in the early days, were privileged to have Mass celebrated beneath their roof.

Much as a church was needed in Philadelphia, and much as Father Greateon desired to build a suitable and commodious place for public worship, this could not be done until a dispute regarding the geographical limits of Maryland and Pennsylvania had been decided. Maryland claimed Philadelphia, calling it indeed "the finest city in Maryland," and as the laws of Maryland forbade the erection of a Catholic Church, it was politic for Father Greateon to postpone this work while the question was in abeyance, and content himself in satisfying the spiritual needs of his flock at his home, a house next to the corner of Second and Chestnuts Sts. On May 10, 1732, the heirs of Lord Baltimore and of William Penn agreed in London on the boundaries of their respective provinces; they defined the

southern boundary of Pennsylvania to be a line fifteen miles south of Philadelphia. The agreement of the Proprietaries was joyfully received by the Catholics of Philadelphia in the latter part of the year 1732, and an adequate church site was purchased at 4th and Walnut Sts., on the outskirts of the city. Here a tiny, unpretentious chapel 18 by 28 was built, and named by Father Greateon, St. Joseph's Chapel, in honor of his patron. Insignificant as it seems, yet it was epoch-making, as being the first public Catholic Chapel erected in that part of America under British rule. This little Chapel so important as the beginning of the great diocese of Philadelphia became at once the centre of activity in religious affairs, but it is impossible, unfortunately, to fix definitely the date of the first Mass celebrated there.

We shall dwell in detail on this place which was to become a haven of rest and a citadel of peace to Mother Clarke and her companions, and in emphasizing its history we but carry out their directions to keep it ever in loving remembrance.

The freedom enjoyed by Catholics in Pennsylvania is the more noteworthy when one considers the legislative persecution of Catholics by the English Government wherever English rule prevailed. The penal laws against Catholics in Ireland were in full force of their cruelty at this time; and here in America it was death for a priest to go into New York; in New Jersey, liberty of conscience was granted to all "except Papists"; in Maryland, Catholics were doubly taxed and were harassed in many ways. In striking contrast to all this was the peaceful spectacle of the Catholics of Philadelphia, worshipping God unmolested, and openly and freely attending the little chapel at 4th and Walnut Sts. This condition of peace and harmony was little to the taste of some persons in Philadelphia, and at the Provincial Council held July 25, 1734, the Governor informed the Board that "Mass is openly celebrated by a Popish Priest"; and that he conceives "the tolerating of



the Publick Exercise of the Religion to be contrary to the Laws of England." Thus challenged Father Greateon simply said: "We are, and of right ought to be, free and independent of any civil law restricting or debarring our right to religious liberty. We claim the right from William Penn." This appeal of the Catholics to the Charter of Privileges was sustained, and since that test made in July of 1734, the right of Catholics to religious freedom has never been questioned, by authority, in Pennsylvania.

"Are, and of right ought to be, free and independent," memorable words, worthy of their place in the Declaration that later came forth from Independence Hall, whose Liberty Bell rang out the glad sounds to the patriots, "Proclaim liberty throughout the land and to all the inhabitants thereof." But though Independence Hall is justly honored, almost venerated as the site of American Independence, to Old St. Joseph's belongs higher honor. It is the site of a declaration of independence as regards religious liberty which was formulated and maintained by Father Greateon in 1734, as somewhat more than forty years later the Fathers of the Republic in the same words promulgated and maintained civil liberty. It marks the birthplace of freedom of Faith and the triumph of religious liberty, the glorious heritage of the "City of Peace."

The progress of the war between England and Spain and the beginning of hostilities against France, both Catholic countries, made troublesome days for the Catholics of the Colonies. Bigotry sought to enforce the anti-Catholic laws of England, but the sound judgment and broad-mindedness of the conservative element prevailed in Penn's Province. The position of Philadelphia, geographically and politically, made it during the French-Indian troubles a centre of importance; but these troubles incidental to the state of war only indicated, as such dissension always does, the city's vitality. Father Clarke, S. J., says:

"During the Revolution, that tremendous struggle of

the Infant Republic, Philadelphia was a storm-centre, but the city itself was by no means wholly in favor of the Colonists. The calm old Quaker city on the Delaware was a place of intense excitement and momentous historic interest. It could be truly said that through the whole War of Independence the eyes of the world were upon it. There all the talent, wisdom, wealth and patriotism of the Colonial chiefs and sages could be found in grave and deliberate council, in Carpenter's Hall, or in the venerable chambers of the old State House. Warlike bodies with banners waving, sabres bristling and drums beating, paraded hourly the streets or squares of the once placid retreat of the peace-loving disciples of George Fox; for Philadelphia was then the seat of government. Here the first Continental Congress met and continued to hold its sessions, and at that time Congress was supreme; here the foreign ambassadors had their residences. Here at midnight, between the 23rd and 24th of October, 1781, the clattering hoofs of a galloping steed were heard echoing along the darkened and deserted streets of the city. Its rider, one of the aides-de-camp of General Washington, alighted at the stately mansion of the President of the Continental Congress; and full of the importance of his great mission, knocked so loudly for admittance that a watchman was about to arrest him as a disturber of the peace. That mission was to announce the capitulation of Yorktown, where Cornwallis had yielded his sword to Washington on October 19th, five days earlier. News of such vast public interest could not be withheld for a moment from those who day by day had so eagerly and anxiously expected it; and the watchmen to whom it was communicated, raising their voices to a shriller pitch than ever, aroused the sleeping inhabitants with the exhilarating cry: 'Past twelve o'clock, and CORNWALLIS HAS SURRENDERED!' Night was instantly converted into day; lights gleamed in every house; men, women, children rushed into

the streets, wild with patriotic curiosity, to learn the particulars; the State-house bell rang out its merry peals; and as the day dawned, the booming of cannon bore to the adjacent country glad tidings of the brilliant and momentous victory. Congress assembled at an early hour; and, though every member had by that time heard the joyful news, they were scarce able to refrain from interrupting with acclamations the thrilling message of Washington. They resolved to go that day in a body to a neighboring church, to thank God for the blessing He had bestowed on our arms, and appointed a committee of four to make further appropriate arrangements for honoring the victors, both officers and men, and for a celebration of the glorious event which should be national. The ecclesiastical celebration took place at Old St. Joseph's Church on Sunday, November 4, 1781, two weeks after the celebration on the battle-field. The French Ambassador invited Congress to be present, and his invitation was gladly accepted; the most distinguished inhabitants, military and civil, were likewise present. The Abbe Bandol, Chaplain of the French Embassy, was the orator of the occasion.

"At the suggestion of the committee appointed by Congress to make arrangements for the celebration of the great victory in Virginia, that august body recommended to the several States, to set apart the 13th of December, to be religiously observed as a day of thanksgiving and prayer. But such was the uncontrollable enthusiasm which swayed all classes of citizens, that though that day was kept, it was also anticipated elsewhere by civic and religious celebrations. Of this, Congress had given an example, on the very day that the news of the capitulation reached them. The Chevalier de la Luzerne, Minister to the King of France, felt it was his duty to have a special service of thanksgiving offered in the name of his king and his country. The victory at Yorktown had been won by the French as well as by the Americans.

Louis XVI had nearly twice the number of troops in the field at Yorktown that the Colonists had, and they were all Catholics. Catholic valor, Catholic blood, and Catholic treasure, then, contributed more than any other to that decisive blow for American Independence dealt the British at Yorktown."

The historian DeCourcy states that Washington and Lafayette though not in Philadelphia on the 4th of November, were there on the 13th of December and were present in St. Joseph's at the Mass of thanksgiving for the victory of Yorktown. No men knew better than they did, that the aid of France was absolutely necessary for the success of the American cause in general, and at Yorktown in particular, and in grateful compliment to the Chevalier de la Luzerne both attended the celebration in St. Joseph's on the 13th of December. Here then in Old St. Joseph's, the Father of his country and its friend, Washington and Lafayette, knelt side by side in thanksgiving to the God of armies for the blessings bestowed upon the infant Republic in her struggles for right and liberty.

These historic events have a significant bearing on our Annals and Father Donaghoe was ever desirous that the Sisters should bear them in mind; we but fulfil an Obedience in devoting attention to them.

Nor is this parallelism of Catholic interests and national story the only claim of Old St. Joseph's upon our love. There are few churches in the world which are its equal in suggestiveness. There are many much older monuments, even in this country, but none which so epitomize the nation's life. It has been illustrious notwithstanding its humble state, for it has been the nursery of many distinguished ecclesiastics. To this church Father Donaghoe received his appointment as pastor in the year 1826, the parish extending from Market Street to Gray's Ferry and even beyond these limits.

To-day, great buildings of commerce and trade surround

this little church. Down the Alley one must go to reach it and through a low, arched gateway, then across a square, paved court-yard; here tall trees wave green branches wherein birds nest and sing. Except for its two long windows it has no churchly aspect. It is of brick and gray stone like the house still standing, in which Father Donaghoe lived and in which Bishops Egan and Conwell died. The entrance is through a low square tower in an angle on the court and over a stone sill worn hollow with the tread of countless feet. There are odd, foreign-looking lamps or lanterns affixed to the house. Within the church all is shadow-dimmed, aged, mellow; there one finds peace and rest, as of old our Sisters there found comfort when good St. Joseph directed their faltering feet to its friendly portals. It is holy ground, this mother-church of all the thousands that now surround it, the fountain from which have flowed the streams of grace and peace bringing precious benedictions to all the land and the inhabitants thereof. "Blessed St. Joseph's," thus the saintly Bishop Brute terms it, and to it may well be applied these words of Holy Writ: "My eyes shall be open, and my ears attentive to the prayers of him that shall pray in this place; for I have chosen and sanctified this place that my name may be there forever, and my eyes and my heart may remain there perpetually."

To its sheltering portals came in November, 1755, three boat-loads of Acadian exiles,—wretched, heartbroken, scattered families, driven from happy homes,—to receive the kindly ministrations of the pastor and the faithful of St. Joseph's. All efforts, however, were powerless to stay the mental sufferings and the physical ills to which more than half the sad exiles succumbed, finding welcome rest in the Catholic portion of the Strangers' Burial Ground. There in 1733 was proclaimed a declaration of independence as regards religious liberty. There on March 1, 1781, was the *Te Deum* chanted celebrating the rati-

fication of the "alliance and perpetual union of the States." There in 1787 was a free school opened for Catholic children. There in 1797 was an orphan asylum established for the children of the victims of the cholera scourge which ravaged the city. At an early date there was opened the Diocesan Seminary of Philadelphia. There after the downfall of Emperor Napoleon, his brother Joseph Bonaparte, ex-king of Spain and of Naples, took his place as a member of the congregation, the exiled monarch with his two children occupying a pew on the Gospel-side of the altar. There Bishop Conwell, driven from his Cathedral by the parties to a schism, found a sanctuary, and of it he wrote to Archbishop Mareschal: "Thank God for our little church here of St. Joseph, the cradle of Catholicity through all these Middle and Northern States." There our own first members sought and found sweetest consolation in the presence of our Lord in the Blessed Sacrament.

The cut ¹ represents the Church as it was in 1833, and while we cannot say with the assurance of absolute certainty that the figures in the rear pew represent our Sisters, we believe that they do.

The records show that the Church was rebuilt in 1757, in 1821, and in 1838; and tradition tells that it was "thrice leveled to the ground by the British soldiery." While digging the foundations of the new Church in 1838, the workmen found a rosary of gold beads; this was given to Father Donaghoe. It is strung on heavy silk cord; there are fifteen decades, the beads smooth and somewhat flattened, not one missing, the Our Fathers a trifle larger than the others. The rosary is in the relic-room at Mount Carmel, and is labeled in Mother Clarke's writing; she adds, "it must be very old."

The little Church down Willings Alley seems to have

¹ The cut is copied from a painting now in the rectory of St. Joseph's Church, Philadelphia; the original bears the inscription: "Interior of the Church that was erected on the site of the one torn down in 1821, and adjoining the College."



INTERIOR OF ST. JOSEPH'S CHURCH.
Willing's Alley, Philadelphia.

been a universal city of refuge for the various religious Orders. The Very Rev. Dr. Middleton, O. S. A., writes that "at one and the same time at St. Joseph's were a Dominican, a Franciscan, and an Augustinian, living in harmony, and what must have been very odd, each with his own habit and under his own Rule."

And so the good work goes on in this place elected by Heaven to be the birthplace and cradle of all or at least the greater part of the diocesan works for the glory of God and the salvation of souls. To us Sisters of Charity of the Blessed Virgin Mary, the quaint little Church is a hallowed shrine, for it marks the pastorate of our venerated Founder, the fruition of his hopes for the establishment of a Religious Congregation; it marks the spot made dear to us by the footsteps of our first members so abundantly blessed with heroic faith and exceeding great charity, to whom we owe under God the precious heritage of our vocation to the religious life.

CHAPTER IV

THE FORMATIVE PERIOD. 1833-1841

"And here the white adoring hours
Shall pass, all souls in sweet accord,
Like acolytes with fragrant flowers,
Surpliced, and singing to the Lord."

Prosperity and adversity.—Development of the Constitutions.—Fervor of the Sisters.—Letters from Father Donaghoe.—Traditions.—Fragments from Father Donaghoe's Note-books.—Industry and Silence.—Community spirit.

IN this formative period of the Congregation the spirit and the end of the Sisterhood were plainly marked. Under Father Donaghoe's good guidance the Sisters were learning by experience the practices of religious life, and the Constitutions were slowly being formulated. The end of the Institute is now, as then it was, the perfection of each member and the salvation of souls. Charity, simplicity and humility were to be their characteristic virtues. One special form of charity was enjoined upon them, an absence of censoriousness, and among the faithful members this has never failed.

In alternations of adversity and prosperity the Congregation passed the first years of its existence. Trials, the condition of every great undertaking, were not wanting, but they were met with the spirit of uncomplaining meekness that Mother Clarke instilled into her little band. Though confronted with hardship and privation they did not complain, endeavoring to be likened to our Lord Jesus Christ who suffered greater things for us, and so left us an example for our imitation. To suffer if necessary and then to forget this suffering; to lose one's self in the de-

sire to promote the common good; to look upon private and personal interest as disloyalty — these were the daily proofs of their love of God and their earnest desire to promote His glory in the religious life. To be forgotten by the world and to do good to all seemed to be their controlling desire.

It has been said that the first years of a religious order are like the first days of the novitiate, possessing a freshness and enthusiasm not found in later experience; and surely it is a pleasing duty to gaze on the virtues practiced by the holy ones whose memory is so dear to us who try to follow from afar where they have led. The poverty of the Community was extreme, the labor constant, yet voluntary austerities were steadily performed. Frugal as were their meals, the Sisters exercised mortification even here. These external practices, however, would have been of little worth had they not been united to a charity which embalmed the daily life. There was a holy emulation among them who could be most serviceable to the others. God recompensed their generosity by extraordinary favors in prayer; only in eternity shall we be favored with the full knowledge of the consolations they received, which in their lowliness they deemed to be the common lot of all religious. Their humility equalled their fervor, and in this Mother Clarke ever set them an example.

With all Masters of the spiritual life Father Donaghoe taught that prayer, modesty, the flight of occasion of sin, and the keeping of one's self always engaged in useful labor, would be rewarded by that stainless purity which is so pleasing to the Heart of Jesus and the Immaculate Mother. Exercises in self-fortification, in self-conquest, in self-immolation they practiced courageously and constantly in imitation of the hidden life of the Holy Family. Under such direction and with such fervent response, we cannot marvel at the perfection these earnest souls obtained, all so zealous in the service of God.

The earliest care was to formulate a suitable plan for regulating their actions, that thus they might practice the Obedience upon which Father Donaghoe laid stress, considering it the foundation of the religious life as he desired it should be practiced, and which possibly his intercourse with the Jesuits had led him to recognize as so essential. In some respects it was a continuation of the practices they had already reduced to a system, regulating their exercises of piety, their works of charity, and the domestic details of the convent. A precious old memorandum dated November 1, 1833, contains some details concerning their spiritual exercises, which are substantially the same as those practiced to-day. The evening recreation was always considered incomplete until one of their beautiful hymns had been sung.

The favorite devotions of our Institute partake of the nature of those loved by Father Donaghoe and by the first members. Devotion to the Blessed Sacrament and to St. Joseph is an inheritance from Mother Clarke and her companions, as devotion to the Sacred Heart and to the Blessed Virgin was the special practice of Father Donaghoe. From this blending and composition came the distinct sphere of operation of our Institute as outlined in our Constitutions which are so beautiful, so admirable, so "full of the spirit of God," encouraging the highest religious virtues of the mixed state of action and contemplation. The only important difference between our Institute and that of the older Orders of women is the absence of complete cloister and of the solemn vows. Considering the nature of the occupations in which we are engaged, the first is obviously a necessity and an advantage, and is compensated for by the strictness of the Rules governing our conduct in regard to intercourse with the world, and our obligation of going at a moment's warning to any house where we may be ordered by our Superiors. The second difference is the result of a ruling of the Holy See which

affects all religious Orders of women in this country. The completeness and the sacredness of our oblation are not thereby diminished, but by the wisdom of the Holy See a prudent provision for extraordinary cases is secured which is beneficial both to the Order and to the individual members. In respect to poverty, self-denial, regularity and all that belongs to the beautiful order of conventual life, our Rule is not unlike that of the more ancient orders. In respect to Obedience our Constitutions are modelled upon the Institute of St. Ignatius, and in government and method of discipline the type is the same, with equally efficacious means for producing in its subjects the highest religious virtues.

Father Donaghoe instructed the Sisters carefully and regularly in the spiritual life and discussed with them subjects bearing upon the welfare of the Institute. Every incident was noted and turned to practical account; the experience of their community life before coming to Philadelphia was recounted and to the wise suggestions of Father Donaghoe were added those of Mother Clarke and her companions,—what was to be encouraged, what should be avoided, how they could best serve God and their neighbor. Made up as the religious spirit is of prayer and recollection and continued self-restraint, certain external helps and hindrances assist in its preservation; by habits of regular observance the religious character is more deeply impressed. Every part of our Rule obeys this principle, and the formation of this religious character is provided for by regulations of surpassing fitness.

Having determined upon the general plan, Father Donaghoe built up slowly the Constitutions that were to regulate the Institute, testing each by experience before embodying it in his written code. As a judicious mingling of action and contemplation was to be the basis of the religious life practiced in our Institute, our Constitutions contain what in Father Donaghoe's eyes constituted the

essentials of such a life and the indispensable means for attaining the perfection to which he would have the members aspire. The first chapter of our Constitutions regards the interior; it inculcates high perfection and is difficult of attainment in its entirety. The second chapter regards exterior discipline and contains directions that are easily observed even by the latest comer.

The mere compiling of directions was by no means a great difficulty; the most serious question was how to formulate precisely and specifically rules that would secure and perpetuate the beautiful community spirit so conspicuous. As the strength of a religious institute rests wholly upon the faithful adherence of its members to the scope and purpose for which its rules were designed; so the secret which makes the members of different Orders with similar purposes and like means, labor under their distinctive constitutions with a devotion which would desert them under any other constitution, lies in the spirit which each separate institute derives from its founder, and which carries with it deep reverence for every precept and act in which he laid the foundation of his Order.

The Jesuit Fathers at Georgetown gave valuable assistance to Father Donaghoe in this work, and they impressed strongly upon him the necessity of inspiring into each member of the Community a profound regard for the authority of the Rule. Some reminiscences of this advice have been preserved and we find the following exhortation especially noted:

“Believe me, a love and veneration for your Constitutions is the great thing to be inspired into each member; their obedience to them will be in exact proportion to their respect for them. This attachment to their Rule was what held up the Society of Jesus at all times as an object of wonder, and made them respect themselves so much that they merited the respect of others. May you never know the curse of religious persons differing in their opinion

from their Constitutions! It is directly and indirectly inculcated on the Mistress of Novices to teach her novices a love for their Institute, and respect for its precepts. *We* were taught that our Constitutions are the essence of wisdom, and the Gospel put into the shape in which God would wish *us* to practice it. Labor to give your novices so high a notion of their Constitutions that they may think them not only very good, but that in their eyes they may be the book next to the Scriptures for them."

Thus under wise guidance did our Congregation develop; its fervent few members giving generous response to inspirations toward the perfection of religious life; fostering a habit of recollection and attention to the presence of God; not only enduring painful trials but welcoming them with eager longing. These were busy days and happy days, and in their fleet passing they grew to years; still each swift-recurring anniversary of the foundation found the Sisters ever more fervent and resolute.

Father Donaghoe's instructions sustained this beautiful fervor. Some portions of these familiar addresses have been preserved. His exhortation on the day of the foundation has been carefully noted in our Archives, and has already been quoted.

His short absences from the city were marked by his letters of encouragement in well-doing, thus:

FREDERICK, MD., August 15, 1838.

My dear Children:

On this great day when all hearts should be united in thanksgiving to God for having given us a Mother whose greatness and influence are so devoted to those who invoke her protection, I must not forget to send a few lines to my dear Children, who are uppermost in my mind wherever I go. I have finished my retreat by offering the Holy Sacrifice of the Mass. I offered not only my own heart to God and to His Blessed Mother but

made a gift of what belonged to others. What was it? Nothing less than your hearts and all your services, and a promise in your behalf that neither by word, thought or action would these gifts be recalled or retracted. Was not this a liberty? Did I do you any injury? Will you ever regret the offering made by me this day? I know that you will not.

I go to Emmetsburg in a few hours, then to Georgetown, Washington and home by Baltimore,—this will take to Tuesday next. How I enjoyed these days in the novitiate; not a care flitted across my imagination—how delightful it would have been to remain here—but no, that must not be for me.

Oh, the catechism, the catechism! premiums only to memory. Encourage the lazy ones. Tell them I will meet them on Sunday week, my poor little pearls. Is it not a pity that they should be so heedless of what would conduct them to happiness!

Remember me to good Mrs. McDonogh. Father McElroy is coming home with me to St. Joseph's. I will conclude for the present by sending to all my love and my blessing.

T. J. DONAGHOE.

In the next we see the practices of the Community becoming gradually more definite.

PHILADELPHIA, December 31, 1839.

My dear Children:

It is now past eleven o'clock, and the last hour of the year. In viewing what might be the most useful rule for my dear Children, it certainly will be admitted, that often during the past year we must have felt regret for having spoken, but none for having kept silence. Yes, my dear Children, silence is one of the great virtues, and among the most difficult to be acquired. While it is the best guardian

of the heart, it leaves time to meditate, and prevents dissipation of thought. If we are easily angered, silence procures time for us, so that we may not betray our weakness. Silence enables us to regulate our excited feelings. Silence saves us from one another. Silence prepares us by its calm to think, speak and act more charitably towards one another. Silence is useful for the child who desires to respect her parents and for the parents in governing the child.

But it is principally in a Community that silence is useful. It is to them what doors are to the house; it shuts out the world. Silence prevents sin in ourselves; it occasions none in others. An amiable silence is a good answer to affronts, and often when we are at a loss what to answer, silence is best. Our silence may be consecrated to God and every other consecration will be of little worth if we incur what the evils of the tongue bring upon us.

The world would not be what it is, wicked, corrupt and false, if this dear virtue of silence were well observed in it. New thoughts of the utility of silence present themselves to my mind rapidly, for I too have felt its use as well as its neglect; one produced peace, the other often left me annoyed, perplexed, and sometimes deceived. What do I mean by all this? It is this, that my dear Children should possess such a treasure, not as the Trappists have it, that would be too much for my feeble Children, but let us come near to it, except in the time allowed for recreation. Take to the Epiphany to observe and make your rule on this point and I shall feel the greatest delight in sanctioning it and providing for 1840 the greatest benefactor that I know of in this world. May you all have the happiness of becoming well acquainted with the blessings that silence carries with it. May our dear Lord and His Immaculate Mother bless my dear Children.

To Mother Mary Clarke and Sisters of Industry and Silence.

T. J. DONAGHOE.

Our venerated Founder here commends to us the practice of industry and silence as the source of the many virtues his Children were to love and strive to acquire.

PHILADELPHIA, January 27, 1843.

My dear Children:

The observance of your Rules is your very best security, because their object is to enable your weakness to fulfil the law of God more perfectly. Whenever the Rule causes inconvenience, lest you might judge its neglect a trifle and pronounce in your own favor, you have a Superior to whom you are bound to apply, and to her decision you must submit. The Sister who hesitates to have recourse to the means provided for her, has no right to complain, except of her own indocility and want of submission. If while the Rule pains her and on the other hand her obstinacy strengthens, she then begins to murmur; and soon communicates her trouble, her half suspicions, her partialities,—to whom? To which Sister? To the weakest, to the one who has nothing to do with her trouble or with the execution or dispensation of the rules. Oh, if this poor afflicted Sister had conducted herself better, and with heartfelt simplicity had exposed her difficulty to her Superior first, and given this proof of her humility, her trouble would have soon come to an end. When this is not done, what evils a community has to endure from the humor that goes the rounds, increasing as it travels. It is noticeable that when a discontented Sister fails in simplicity and does not go direct to her Superior, she also fails in honesty of purpose and never takes her complaint to the Sister who is remarkable for strict observance of her rules. Oh, my dear Children, when you find one troubled thus, give place to the murmurer, tell her the remedy is not with you; pray for her but never indulge her. I am sure you will heed this advice, my dear Children. May our Blessed Lord preserve from the evil I have de-

scribed, you who have the honor of being called a Community.

Love one another, try to be truly humble for this is the virtue of all virtues, it is the virtue of our dear Lord. May it be yours, my dear Children, and pray that our good Lord may give it to your affectionate Father in Christ,

T. J. DONAGHOE.

DUBUQUE, November 2, 1847.

Through my application, His Holiness, Pius IX has granted a weekly plenary indulgence to all the members of our Community. I enclose a copy of the rescript for the same. Now let us all return thanks, because this favor of His Holiness is given to us in perpetuity. I also obtained an indult Mass three times a week, having a plenary indulgence as a personal favor. God and His Blessed Mother be blessed forever! Read this for my beloved who are to be my joy and my crown, or in jest, my Pearls and Diamonds. God bless my dear Children.

T. J. DONAGHOE.

Father Donaghoe appointed Friday as the day on which the Congregation would gain this great favor.

Thus peacefully the full days glided by until in 1841 letters from the Right Reverend Bishop of Dubuque led to an event of great importance and significance, and gave notice of a change. But before we speak of the transfer to Dubuque, let us gather some of the fragrant blossoms of tradition, that fadeless, adorn even yet the pathway of those who follow these pioneers. The facts we are about to relate have been gathered from conversations with those who took part in these events. We do not call them miracles, that is, deviations from the laws of nature. They prove absolutely nothing in the mere human sense, but they certainly are of the number of those eventful happenings in which the fervent discern the hand of God. Only sin-

cere sympathy and warm affection can give due meaning to these details, and can appreciate at their real worth these valuable auxiliaries which interpret, and inform with new vitality, scenes and characters typical of events momentous in our history.

The little Community lived in close union with God, and His great graces were not wanting, for in souls thus dead to self, divine love finds a kingdom. Their spirit of prayer fostered by their humility and self-abnegation brought them sweetest consolation. At the close of each day it was their custom to sing a hymn and to their great joy they frequently heard a charming voice blending its strong rich tones with theirs. So delightful was it and so sweet a consciousness of God's presence did it impart that they felt a foretaste of Heaven, but as soon as they attempted to enjoy the pleasure of merely listening, it ceased. Those who sang heard it; for those who did not sing, the sweet voice was silent. So impressed were they with its supernatural quality, that they spoke of it even to one another with bated breath, lest any act of theirs should deprive them of this marvel of comfort; and years passed before they ventured to speak freely of it, yet never without reverence. The voice seemed to emanate from a picture of the Blessed Virgin, a little print of no intrinsic artistic value, yet priceless to the little group of choristers singing their loved Mother's praises. Often have the Sisters told this story of the marvellous picture, and no lapse of years, no conflict with the incredulous world has been able to disturb their conviction regarding the sweet singing.

Not only were they prayerful, they were generous souls, and they rose to acts of heroism that some saints have not surpassed, as the following incident will prove. A wicked man desiring the income of his niece and nephew kept these unfortunate children confined in a dark room. When they were found they were in a pitiable condition; the boy

died in a few days, the girl lived, feeble-minded, for some years. She was diseased, and taking care of her was a loathsome task calculated to unnerve the most resolute. But our Sisters vied with one another in tender care of Sister Mary as they called the girl. After her death the house was filled with a most delightful, heavenly odor. The same phenomenon was observed in the case of another object of their charity. The memory of this heroic work and its reward, is fresh in the hearts of the Sisters who were still young when they witnessed it, and they speak of this marvellous favor with awe and gratitude.

Nothing could disturb the holy joy of the Sisters though even the necessities of life were lacking as we have seen. They strove for pre-eminence in the practice of poverty, but the palm was merited by Mother Clarke. Nothing could shake their confidence in God. They had left all for God; He would provide for them. One day their supplies were low, so low indeed, that there was nothing for breakfast, nor was there any money. Lest the younger Sisters should become discouraged, Mother Clarke and Sister Mary Margaret tried to keep from them a knowledge of this extreme destitution. "Let us say our novena prayers before breakfast," said Sister Mary Margaret, for they were making a novena to St. Joseph, "and let us beg that God's holy will may be done, and that in abundance or in destitution we may be equally grateful." While they were still kneeling, a lady called and asked if "the pious ladies" lived there. She wished them to join with her in a novena to St. Joseph "for a pious and holy intention." She slipped a generous offering into Sister's hands and was gone from their sight. An intention both "pious and holy"—the expression set them wondering, and smiling too, and was often quoted, but they did not neglect the request.

Yet once more a grim experience of poverty beset them and with it came unexpected and wholly unexplained relief. The Sisters had been but a few days in their house on

Second St., and early in the morning had gone here and there through the house, each one to her appointed duty. Mother Clarke was to be housekeeper that day, and to her dismay found their supplies completely exhausted. Fearing to dishearten the Sisters she said nothing of her anxiety, and when she was alone she knelt and begged of Almighty God to pardon her if she had led her companions into distress. Tears came as she thought of their brave, fearless souls, and she prayed for strength against all that would lead to their discouragement. Just then a Sister entered hastily to show to Mother Clarke a generous donation handed to the portress by a stranger who asked that his gift might be used by the Sisters as they deemed best. No one who knew Mother Clarke could suppose that her prayer in this hour of distress was merely for the comforts of life and for the satisfaction of temporal needs; she knew that the feelings of anxiety and solicitude attendant on a state of want were unfavorable to the religious spirit; therein lay the cause of her disquiet. Then as always she could say with all her heart, "Welcome be the will of God."

Another incident corroborated by many of the Sisters who were witnesses is one which may tax the credulity of the unspiritual, but which gave an impulse to an even more exact observance than was their ordinary practice. One who light-hearted and merry, loved recreation well, playfully sought to extend the time by stopping the clock. While they were in the midst of their enjoyment, suddenly they heard at the customary time, the little bell ring clearly and distinctly, the signal for the cessation of recreation and for night prayers. Now the bell was in the accustomed place on a shelf in the entry; no human hand was near it, no Sister was absent from the room, it was altogether inexplicable. A strange feeling overpowered them, and they felt intimately and understood admirably the value of Obedience.

Even in these peaceful labors they were not undisturbed, for they were interrupted by strange disturbances on the part of the evil one. Many examples of exhibitions of malice are related, chiefly directed against Mother Clarke, but her reticence was ever great, and her antipathy to publicity must be respected, much as we would wish to relate these stirring narratives. The Sisters were grievously tried by repeated distractions, as though it was hoped thereby to diminish the fervor of their devotions. The evil one sought to terrify them by frightful apparitions and terrible howlings. Holy writers tell us that the elect of God are those against whom Satan directs his deadliest temptations.

Charity and the tenderest affection bound the Sisters in close union, perfecting and crowning their amiable virtues; still more brightly shone this charity in their intercourse with the poor and the afflicted. We might recount many examples; one will suffice. The plague of cholera which had ravaged the city in 1833, broke out anew. Though it was kept within bounds, yet fear of the dreadful scourge left some cases unattended. Calmly and fearlessly our Sisters took their part in the charitable work of rendering assistance to the miserable, afflicted ones, and though the only recognition of their labors was the opportunity of doing good, this was abundant consolation.

From the very beginning Obedience in its perfection brought heavenly favors, gifts of God that their deep humility secured, and of which the favored ones gave testimony only reluctantly and in part.

To Sister Mary Margaret was vouchsafed a singular meed of comfort that sustained her in an hour of loneliness and has sustained and strengthened with its promise of God's tender mercies, the many to whom she told the tale. The incident occurred on shipboard, on the Eve of the Assumption, 1833, when the Sisters were on their way to America. Sister was seated on deck, her rosary in her

fingers; the stars were gleaming and flashing in the deep blue above. Her eyes closed a moment, as it seemed, and she was kneeling in a strange church. In the doorway leading to the sacristy stood a priest, not an aged man, but one venerable in appearance and most benign. Very clear and vivid was the picture thus presented to her; so deeply was she impressed that she could not forget it; the slightest details fixed themselves in her memory clearly and distinctly. She spoke of it to her companions, mentioning particularly the growing hope that this kindly vision had imparted. God deigned to comfort her by showing her a happy future for the little company befriended by the unknown priest she then saw. When they had reached Philadelphia, she saw in one of their visits to St. Joseph's Church, him whom she had seen when they were in mid-ocean; and when Father Donaghoe coming out from the sacristy paused a moment, in the self-same attitude she had noted so vividly in her dream, a wave of sweetest comfort came to her strong heart, and great peace enfolded her, for she recognized that God in His mercy had given them this friend. We do not understand it, nor did Sister attempt to explain it; she simply stated the facts; when still on the ocean she had seen him whom God had appointed to be their best of benefactors.

FRAGMENTS FROM FATHER DONAGHOE'S NOTE-BOOKS.

Sisters of Charity of the Blessed Virgin Mary. The end and virtues — to honor the Holy Family, Jesus, Mary and Joseph in their hidden and laborious life by consecrating the daily labor for sustenance.

A not less important motive is to honor the sacred Childhood of Jesus Christ by teaching young persons of their own sex, whose hearts they are called to form to the love of God in the practice of every virtue and the knowledge of religion, whilst they sow in these tender minds the seeds of useful knowledge, etc. To correspond faithfully

and promptly to all graces.— Who lives to the Rule, lives to God.

1850, January 4th. Retreat at New Melleray.

This month an emigration of Irish. I wrote to Rev. J. Maher (Carlow) also to the Abbot of Mount Melleray my views, and promised coöperation.

1858, September 1st. Novena Seven Dolors and La Salette to the 19th.

September 2nd, Adoration of one hour in honor of the Sacred Heart of Jesus. Two hours have already been given to adoration, viz:

First, Bl. Virgin Mary. 2 to 3 P. M.

Second, St. Joseph, Intention, School.

N. B. In honor of the Seven Dolors of our Immaculate Mother and of St. Joseph, we shall take care of seven orphans or of forty-nine day-scholars.

1858, November 1st, To-day we celebrate our $\frac{1}{4}$ century and offer ourselves and all we have to God, His Immaculate Mother and St. Joseph on the anniversary of our organization November 1st, 1833.

1858, December 8th, The renewal of Vows.

Midnight Mass—the usual intention, thanksgiving to the Holy Trinity. Adoration, three hours daily. Petition to the Sacred Heart. Catholic education—we are honored by being thus employed. Invoke the blessings of God for its success by us, and by all engaged in this work. All for the glory of the Eternal Father, and for our sanctification and salvation and that of others. Amen.

T. J. D.

St. Joseph's Convent, 25th December 1858.

CHAPTER V

REMOVAL TO DUBUQUE. 1841-1843

True happiness
Consists not in the multitude of friends,
But in the worth and choice.

BEN JONSON.

Bishop Hughes invites the Community to New York.— Bishop Loras invites the Community to Dubuque.— Father DeSmet, S. J., visits the Sisters.— The missionary spirit rekindled.— Feast of St. Joseph, 1842.— The invitation of Bishop Loras accepted.— Bishop Loras visits Philadelphia and completes arrangements for the Dubuque mission.— Journey to Dubuque; the Sisters are accompanied by Bishop Loras.— Entire Community transferred to Dubuque.— Early history of that city.

FATHER JOHN HUGHES, who became later the illustrious Archbishop of New York, was associate pastor of St. Joseph's Church in Willings Alley when Father Donaghoe was stationed there, and the friendship begun in that time of close companionship continued, suffering no decrease as time and distance separated these noble priests. The establishment of our Institute was watched with sympathetic interest by Father Hughes who was ever ready to second Father Donaghoe's efforts in its behalf. In 1839 Bishop Hughes became administrator of the New York diocese and he strongly and repeatedly urged Father Donaghoe to go thither with his Community, promising it every encouragement and consideration. Various inducements were held out until Father Donaghoe's love for his old friend, his still greater love for his Community, and above all his desire that God's will should prevail regardless of the suggestions of human prudence, occasioned anxiety to him as to how he should decide. Again, as in all matters of moment he was wont to do, he wrote to his director at

Georgetown, stating his reasons for and against acceptance of the invitation pressing renewed by Bishop Hughes. After careful consideration the wise Jesuit advised Father Donaghoe not to leave Philadelphia, writing thus:

FREDERICK, MD., ST. IGNATIUS', Sept. 19, 1841.

Rev'd and dear Sir:

When you wrote me last, the same difficulties existed, and no greater than now,—the same pressing invitation from New York as now, without greater reason for accepting. My advice now is consequently the same as it was before—that is, remain at your present post under the protection of St. Michael and the Holy Virgin Mother whose sufferings under the Cross we commemorate. *Stabat Mater dolorosa*. She stood firm, immovable,—because such was the will of her Divine Son. It will be sweet to you to imitate her in your sufferings and crosses. I think such is also the will of our Lord. I beg to be remembered in your Holy Sacrifices. Respectfully yours in Christ,

FRANCIS DZIEROZYNSKI, S. J.

P. S. Your good friend Fr. Moore is at present in Alexandria, supplying the place of Fr. Dubuisson during his absence.

Rev'd T. J. Donaghoe,

Pastor of St. Michael's, Philadelphia.

For some time past the course of public events had been portentous of trouble to Catholics in Philadelphia. The tide of anti-religious sentiment rose high, and those skilled in reading the signs of the times saw trouble near at hand. Their forebodings were well founded. We see here but another proof of what has been so often noted; God never yet raised up a Religious Order that it was not forthwith assailed by the machinations of the evil one. Before the previsions of trouble were realized, however, Father Donaghoe had removed his Community to a place of safety.

While the danger was still remote he received a letter from Bishop Loras of Dubuque asking for a colony of Sisters to assist in the school work of this vast diocese.

Thus at about the same time, invitations had come from the east and from the west; at a time too when the Sisterhood was well established and when both temporals and spirituals were well provided for, though a growing spirit of aggression, a hostility to all things Catholic was becoming more marked, and was considered a portent of disaster. But Father Donaghoe's decisions were guided by other considerations than those of human prudence, and having weighed the question in the balance of the sanctuary, he adhered to his resolution with that immovable constancy which was a part of his character. It has been many times asserted that the Riots in Philadelphia caused the transfer of our Community from that city to Dubuque, but as a matter of fact, at the time these riots occurred, our Sisters were teaching in Dubuque. The transfer was made, not through fear of hostile demonstrations, that was merely a coincidence, but through faith, and in the joyful hope that the step would serve to the greater glory of God.

A visit from the great missionary to the Indians, the Jesuit Father DeSmet, who passed through Philadelphia in the early autumn of 1842 on his way from Fort Vancouver to secure recruits for the Oregon missions, had brought to our Sisters their first detailed and circumstantial information regarding the vast field of labor in the West. His words awakened enthusiasm, and though at that time our Sisters had no expectation of taking part in the glorious enterprise, we can imagine the charm which the tale of such heroic deeds must have exerted over the minds of those who listened. A spark of his own ardor seemed to kindle theirs.

It will be interesting to many of the Sisters to be reminded that in an earlier visit to Belgium, his native land, Father DeSmet had for companion on his return journey, Mr. Maurice Oakley, who entered the Jesuit Novitiate in

1833, and who was later a devoted and faithful friend to our Sisters in Chicago, sending us our first postulant from that city. We gratefully remember Father Oakley as a courteous gentleman, an accomplished musician, a holy priest.

The interesting conversation of Father DeSmet who had been for some years on mission duty among the Indians, was a pleasing and potent stimulus to the missionary spirit of our Sisters; and they assured Father Donaghoe that they would gladly abide by his decision, and would joyfully go whithersoever his good judgment would decide to be for the greater glory of God. When a second and more urgent petition came from Bishop Loras pleading for the help the Sisters could so well give, Father Donaghoe lent more willing attention to the request, for in his heart there lingered the memory of Brother Faye's prediction, "Tell him for his consolation that the far West will one day resound with the praises of the Children of Mary." Now that the Sisters were asked for by a Bishop of the "far West" Father Donaghoe feared to take a step that would not be for God's glory and for the best interests of the Community. As usual in all cases of serious doubt, he sought by fervent prayer to learn the Divine Will. He bade the Sisters make a novena in honor of St. Joseph; while he himself offered a novena of Masses and with the confidence of a privileged child asked of St. Joseph as a special favor an unmistakable sign of God's holy will. On the morning of St. Joseph's Day the novena closed, and while the Sisters and Father Donaghoe were still making their thanksgiving after Mass, they were surprised to see Mr. John Norman enter the chapel. He had just arrived from Dubuque bringing a letter from Bishop Loras, who repeated his petition and begged that some Sisters might be sent to Dubuque. After slowly reading the letter to the Sisters, Father Donaghoe said: "Well, my children, to me it seems to be the will of God that some of you be sent to

the West. We will go to Bishop Loras." From that time the feast of St. Joseph has been kept as a holy-day in our Community as a token of our gratitude for this answered prayer, and for the same reason the new home of the Community in the West was named St. Joseph's Convent.

John J. E. Norman; his brother Edmund and their little sister were left orphans by the death of both parents. They were very intelligent children; John was especially bright and clever. As a little boy he came to Father Donaghoe and said he wanted to become a Catholic. Father Donaghoe spoke kindly to the child and learned something of his history. Then giving him a catechism he said, "When you have learned by heart every word in this little book, come back to me, and I will give you instructions and prepare you to become a Catholic." He did not expect to see the little boy again for a long time but to his surprise John Norman called at the end of two days and declared that he knew every word in the catechism. A few questions proved that he did indeed know every word. Father Donaghoe took an interest in these children, as he ever did in all who sought his direction, had them instructed and baptized, and when John manifested a desire to become a priest, Father Donaghoe sent him to college. Toward the end of his course, about 1841, finding that he had no vocation for the priesthood, John went west to the lead-mines, and was engaged by Bishop Loras as organist in the cathedral and as teacher in the school for boys. Through Mr. Norman Bishop Loras heard of Father Donaghoe and of his Community of religious teachers. Kindness to the orphans was thus returned in a way never dreamt of and with a fulness that only the present development of our Congregation can help us to estimate. Mr. Norman's sister entered the convent in Emmetsburg and was known in religion as Sister Terentia, taking the name in compliment to her dear friend and guardian, Father Donaghoe.

In accepting the invitation of Bishop Loras and promising

to send a colony of Sisters to Dubuque, Father Donaghoe felt that he was acting according to God's holy will. The letter announcing his decision was written shortly after March 19, 1842, and addressed to Dubuque. From Prairie du Chien where Bishop Loras was making a visitation he replied to Father Donaghoe as follows:

PRAIRIE DU CHIEN, WIS., 28 May, 1842.

*Rev. T. J. Donaghoe, St. Michael's Church,
Philadelphia, Pa.*

REV. AND DEAR SIR: Mr. Norman our excellent teacher at Dubuque has transmitted to me your answer with regard to your devoted Sisters. You say that three or four of the Sisters are now at my disposal. I am extremely satisfied, and thankful to you for your generous offer. The fact is that for three years, I have endeavored in vain to obtain some religious institution in my diocese, although I have made special application. Some promises have been made to me. . . .

Going to Baltimore for the Council I shall pay a visit to you and your worthy Sisters, and make proper arrangements with you and bring them down myself. In the meantime I feel confident that you will not forget your promise, and that you will inspire some good Sisters for our Indian missions or for other purposes. I would very much like to have among them one who could speak French, and another German, although I should be satisfied if they are only English scholars. I would be thankful if you would suggest to their Superior the propriety of writing to me in a few weeks to let me know if they are always in the same dispositions, and if they show any desire for devoting themselves to the Indian missions. . . . I recommend myself and my extensive diocese to your Holy Sacrifice, and subscribe myself, dear Sir, Your devoted friend in Christ,

MATTHIAS, Bishop of Dubuque.

The warm approval of his friends at Georgetown was especially gratifying to Father Donaghoe and to the Sisters. The opening sentences of the next letter refer to Father Donaghoe's plan of having the United States placed under the protection of Mary Immaculate. In this plan he was successful as we shall see in another chapter.

GEORGETOWN COLLEGE, Sept. 19, 1842.

P. X.—

REV'D AND DEAR SIR: Your valued letter breathing so commendable a spirit of devotion and zeal for the honor of our Blessed Mother has afforded me much consolation. As the Bishops will assemble in Council next spring, the subject might with great propriety be laid before them, and by their solemn act the Church in America be placed under the maternal auspices of Mary. Maryland, you know, is already thus consecrated. I was much pleased to learn that you accompanied Bishop Kenrick in his visit to Charleston, and looked upon it as a good omen. . . .

I am delighted to hear that your good Sisters are about being called to the vineyard of the red men. They will be messenger angels to the children of the forest, and will with their virtuous labors make the wilderness smile. I congratulate you sincerely on the accession of merit you will obtain before God and His Holy Church for the faithful part you have acted by those devoted souls. You must now feel that even in this life Almighty God rewards the generous efforts of His servants to multiply through others the means of self-sanctification and the spread of God's honor and glory. Better for you than all the honors of the Church or riches of the state, the share you will have in the missionary labors of your Children in Christ.

We shall be very glad to welcome you to Georgetown College; and Father Ryder requests me to add his particular wish to have the pleasure of seeing you here, having

been disappointed in Philadelphia. Remember me in your Holy Sacrifices and prayers.

Respectfully yours in Christ,

FRANCIS DZIEROZYNSKI, S.J.

Many letters passed between Bishop Loras and Father Donaghoe relative to the foundation in Iowa. The prayers of the Sisters during the transaction of this important affair contributed greatly, we are sure, to its happy result, by drawing down those special graces which averted the increasing activity of evil influence, and those not less important graces which stimulated the progress of the Sisters in the way of perfection. The joy of Bishop Loras and his anticipation of the good to be accomplished by the zeal of the Sisters made the prospect of their separation seem less disquieting. His prophetic soul read Father Donaghoe aright, and his characteristic proposal to come to Iowa because it was the poorest diocese in the Union was a proof that he discerned the true nobility of our Reverend Founder and his truly apostolic spirit.

DUBUQUE, Nov. 7, 1842.

Rev. T. J. Donaghoe,

RESPECTED SIR: Your answer to my last letter I received. With uncommon gratification I read it over and over. My long absence from Dubuque pleads an apology for my not writing sooner. I have offered my thanks to Almighty God for the favorable dispositions He Himself put into the hearts of your excellent Sisters, whom I shall soon call mine, at least a good portion of them. Their devotedness for every kind of good work, even among the children of the forest, is truly admirable, and promises a plentiful harvest in the field of the Lord. I am preparing the way for them and I am sure they will not disappoint me.

Now let me enjoy the freedom which your truly kind

letter inspired me with, to propose seriously to you for the poorest diocese of the Union what you refused for the richest. Why would you not accompany the dear Sisters as far as Dubuque? Mr. Norman told me that your zeal is such that he would not be surprised to see you among us. What a blessing! What a comfort for a poor Bishop! I wish this more than I can express it. At all events, I am going to pray hard to our Blessed Saviour to obtain of His mercy this great favor and also that He may increase daily the fervor, the piety and the zeal of my American, French and German Sisters.

Mr. Norman wrote you concerning his desire of obtaining the appointment of agent among our Indians. I can say he is perfectly qualified for the office and that I wish from my heart that he may succeed. My greatest obstacle to our Indian missions originates from those agents who assume more power than they ought, to oppose the Catholic missionaries.

I will fly to Philadelphia after Easter, if God is willing, to see you and my dear Sisters in Christ; then we shall try to settle everything properly, both for them and for you.

Your obedient and humble servant in Christ,

MATTHIAS, Bishop of Dubuque.

That Father Donaghoe had given some thought to the Bishop's proposition of accompanying the Sisters to Dubuque, and that this indecision might mean consent, the next letter shows.

ST. MICHAEL'S, FEAST OF ST. ANDREW, PHILADELPHIA,
November 30, 1842.

To all the Sisters,

MY DEAR CHILDREN: Your offering has been accepted by our Divine Lord, and made known to me by His servant in the Apostolic succession. Offer now your novena with

all your hearts in honor of the Immaculate Conception of the Blessed Mother of God.

Let us form our intention and ask of her that she may obtain for us what a Mother so exalted, and exalted in goodness, knows is best for us, and conducive to God's glory and to a tender devotion to His Blessed Mother. My lot does not appear to be yet determined. May it be according to the holy will of God; let this be your prayer and it shall be mine.

The feast of the Immaculate Conception shall be hereafter our annual Celebration, for I hold that the Immaculate Conception is the foundation of all the greatness of our Blessed Mother.

Your affectionate Father,

T. J. DONAGHOE.

In the good Bishop's next letter he rejoices to learn that Father Donaghoe will visit Dubuque, and begs him to make no resolution against remaining. Mr. Norman must have told the Bishop of Father Donaghoe's active part in establishing the *Catholic Herald* in Philadelphia.

DUBUQUE, IOWA, March 8, 1843.

Rev. T. J. Donaghoe, Pastor of St. Michael's, Phil.

REV. AND VERY DEAR SIR: Your favor in which you promise to come with our good Sisters and me as far as Dubuque, is one of those encouragements which Almighty God is pleased to give to His devoted ministers, to animate their zeal and raise their drooping spirits.

One reflection among many should induce you to pitch your tent permanently in this diocese; ancient and flourishing vineyards find always laborers enough, but a new field does not attract them. However, in the sight of God, there is a great deal more merit in devoting ourselves to the salvation of souls when no temporal inducement is presented to us. What I wish is that you will not take any *Resolu-*

tion negative, because I feel confident that the hours which you will spend among us will be so agreeable that you will wish to spend days, months, years. I will not omit one day from this, praying sincerely to God to obtain the knowledge of His holy will on this subject, and I hope that you, dear Sir, and our beloved Sisters, will join with me; then all will turn out right. Much good will be done, God will be glorified and many souls will be saved.

Mr. Norman and his amiable wife, who is also a convert, are delighted with these ideas. He promised to write to the Sisters concerning the arrangements and the articles to be attended to. They may be proud to have in him so faithful and so devoted a friend.

A few weeks more and I shall have the happiness of seeing you and exchanging many ideas with a worthy clergyman whom I consider already as a member of our little band of excellent clergy; twelve only, but devoted, pious and equable, viz: Rev. J. C. Allemann, James Causse, Joseph Cretin, Lucius Galtier, Anthony Godfert, John Healey, Anthony Pelamourgues, T. C. Perrodin, Remigius Petiot, Augustin Ravoux. I intend to put a printing establishment in order to issue in Dubuque a small Catholic paper; be so good as to prepare the way for me.

Your respectful and devoted friend,

MATTHIAS, Bishop of Dubuque.

In Father Joseph Cretin, later the first Bishop of St. Paul, Father Donaghoe met unexpectedly an old friend, one who had been his fellow-student at St. Sulpice and who had been ordained with him in Paris. The meeting was a happy one for both. To the last their friendship held, and mutual aid and encouragement helped to lighten the burden of these noble pioneers.

In May, 1843, when on his way to attend the Baltimore Council, Bishop Loras passed through Philadelphia and visited Bishop Kenrick, Father Donaghoe, and the Sisters.

All arrangements regarding the Dubuque mission were then made, and Bishop Loras spoke with deepest feeling of his happiness in securing this welcome aid for his diocese, and of his gratitude for help so efficient in his arduous apostolate. It was agreed upon that at the close of the last session of the Council he would return to Philadelphia and would then take formal charge of his little colony of Sisters, and accompany them on their journey to the West.

Father Donaghoe selected for our first missionaries, Sister Mary Margaret Mann, Sister Mary Elizabeth Kelly, Sister Mary Joseph O'Reilly, Sister Mary Francis O'Reilly, Sister Mary Patrice Caniff. Sister Mary Margaret was appointed Superior. These dauntless souls were in every way worthy of the work assigned to them, and were fully prepared to carry out to the letter the directions they received.

As the Bishop of Dubuque was to receive their Vows before their departure, a preparatory retreat of three days was made. In the private oratory of our Convent in Philadelphia, on the morning of Whitsunday, June 4, 1843, holy Mass was said by Bishop Loras, and after the Elevation, the Sisters, their hearts throbbing with great joy, pronounced their holy Vows. In the afternoon of that day the five Sisters accompanied by Father Donaghoe visited the Bishop of Philadelphia to receive his blessing and to bid him farewell. While there they met his brother, Rt. Rev. Peter Kenrick, the newly-appointed Bishop of St. Louis, who had said Mass for them in their chapel on the morning of their departure from Dublin, ten years previously, and who by a singular coincidence was present on the two occasions in our history when a momentous change of scene was made.

All things were made ready for the journey; again they were to drain the cup of parting, and taste all its bitterness, but of those who were to go and those who were to stay, each bore with a courageous heart the pangs of sacrifice, and with loving smiles and kind assurances of mutual

prayers and sisterly interest, could say good-bye. Mindful of their oblation, our dear Lord was even then preparing for them the joy of a happy reunion.

The Sisters left Philadelphia on Monday, June 5, 1843, under the care of Bishop Loras, and accompanied by the Right Reverend P. R. Kenrick who was on his way to St. Louis as successor of Bishop Rosati then recently deceased. The journey to Pittsburgh was made by rail and canal; they reached that city late on Saturday, June 10th. There the five Sisters were kindly received and entertained by the Sisters of Charity in charge of the Orphan Asylum. On the following Monday the party took passage on a steamboat whose destination for that trip was Keokuk. The boat arrived at Louisville early Thursday morning, June 16th, remaining at the wharf till evening. In Louisville they were met by good Bishop Flaget who invited all to his Cathedral there to celebrate the solemn feast of the day, Corpus Christi. The Sisters assisted at Masses said by the Bishops and had the happiness of receiving Holy Communion. For the rest of the day they were the guests of the white cap Sisters of Charity of Nazareth at their Presentation Academy in Fifth St. near the Cathedral, enjoying their cordial hospitality. Bishop Flaget's episcopal see had been transferred from Bardstown a short time before, the change having taken place in 1841.

Leaving Louisville the same evening they record no incident of note before reaching Cape Girardeau, Missouri, where the priests from the Barrens, St. Genevieve, St. Vincent's College, and other places, had assembled to meet Bishop Kenrick who was to make a short stay there. At St. Louis two Sisters of Charity came on board, one of whom was Sister Angela Hughes, the sister of the Bishop of New York.¹ She was awaiting our Sisters and expected

¹ Sister Angela returned to New York when the Sisterhood established by Mother Seton was affiliated to the Sisters of Charity in France.

them to spend some days in St. Louis before journeying further; but as Bishop Loras was eager to reach home as soon as possible, they could make no delay. At Keokuk they exchanged the Ohio river steamer for a lighter up-river packet, the *Dubuque*, in command of Captain May, whose cordial kindness to the Bishop and the Sisters could not have been surpassed. As a token of respect he resigned to the Bishop the honor of presiding at table.

The Sisters were deeply impressed with the grandeur of the great river; and the oft-told story so lovingly repeated by those who heard it from the travellers, gives many interesting details of that picturesque journey on the Mississippi into the land of hope; of their astonishment at sight of the Indians, of their wonder at the groups of little huts alternating with long stretches of magnificent scenery, of the great masses of dark foliage sparkling with fireflies at night, of the green plains and the great bluffs, the tall reeds and grasses, the river-birds, the swift current, and above all of the care of the good Bishop lest their entrance into these western wilds should prove disheartening.

The Bishop expected to reach home on Thursday, June 22nd, but the Sisters hoped to arrive at their new home on the 23rd, the feast of the Sacred Heart. The only accident that befell them on the long journey so happened as to be the means of fulfilling their pious desire. When the boat was leaving Galena on Thursday evening, one of the wheels struck a projecting pier and was slightly damaged. The repairs caused a delay of several hours, and Dubuque was not reached until Friday morning, June 23, 1843, the feast of the Sacred Heart.

With that grand and kindly simplicity which characterized all his actions, Bishop Loras had planned a surprise for his people and had brought from the East a bell for his Cathedral. As he neared the city, he had it mounted on a temporary stand in such a position that it could easily be rung. Around it were grouped the happy Bishop and

our five Sisters. Thus up the broad Mississippi, Pere Marquette's river of the Immaculate Conception, where nearly two centuries before this early missionary had come bringing faith and salvation to the Indians, our little band sailed, their valiant souls like his cherishing no other desire than the glory of God and the welfare of the many to whom they would bring salvation.

It is a scene on which we love to linger. The glorious feast of the Sacred Heart had dawned with all the dewy freshness of June, and the soft breeze of early morning brought the fragrance of myriad blossoms, the rapturous song of birds. From the cloudless heights of untroubled blue came the glory and the gladness of the rising sun, gleaming in radiance from the towering cliffs and sparkling on the crimsoned waters. For many days the good people of Dubuque had been awaiting the return of their beloved Bishop from the far East. The river was eagerly scanned for the up-coming packet, and there was anxious listening for the first sound of the steamboat whistle. The boat had been expected the evening before, but in those days electricity had not yet annihilated space, there was neither telegraph nor telephone to explain the delay.

Suddenly upon this peaceful scene came the sound of a bell. The triple threes rang out! The Angelus! heard for the first time in the diocese of the West. Many of those on the shore had heard it last in some fair eastern home, and now amid the privations of pioneer life it brought back the memory of olden days. The graceful boat rounded the island¹ and came slowly up the river. Hundreds had now collected on the bank to give greeting to their beloved Bishop. Beside him on the deck stood five dark-robed figures the first Sisters of Charity of the Blessed Virgin Mary with their message of faith and hope and love.

¹ The beautiful little island was named by the Sisters, "Angelus Island," in memory of that eventful morning.



ANGELUS ISLAND.

There was a joyous shout of welcome to their loved Father and his companions, while cannon and gun awoke the echoes from the hills and valleys that surround the present Mother House on Mount Carmel.

On leaving the boat the Sisters were conducted to the Cathedral where the Bishop celebrated Mass and the Sisters with great love and thankfulness to God, received Holy Communion. It would be no light task to describe their emotion as in presence of the Most Blessed Sacrament they offered their homage of adoration and thanksgiving to the Sacred Heart of Jesus, and besought the Fountain of Mercies to bestow the gift of Faith and all blessings upon those whom they had come so far to aid. As the Sisters with the Bishop passed slowly up the Cathedral aisle that morning, and through the kneeling throng, they were closely scrutinized; by none perhaps more carefully than by her who proved to be their first postulant from the West, Letitia Burke, afterwards Sister Mary Agnes. Sister loved to repeat her description of this scene, and to tell of the strange joy and longing that filled her heart at sight of the Sisters whom she watched with eager eyes. To the last moment of her long, useful and beautiful life Sister steadily maintained that love and loyalty toward the Institute with which she was blessed by God on that eventful morning when, offering herself to the Sacred Heart, her path for the future was revealed to her. To the potent example and deeply religious spirit of our dear Sister Mary Agnes, many of the Sisters owe their blessed and happy call to life in our Congregation. Her great soul passed to its Maker, April 24, 1904; may God give her sweet rest and peace.

At the time of our Sisters' arrival in Dubuque, the dwelling intended for them was not ready for occupancy, so for a time they were the guests of the Bishop. Like a true missionary and tender Father, the good Bishop took up his abode in the sacristy of the church for three weeks, giving

to the Sisters his residence. Rather than incommode him longer they went to the home destined for them, though it was by no means ready even then. Pioneer life was theirs for a time, the details of which we shall not touch upon. With the spirit of the Community which Mother Clarke had fostered and strengthened, they quailed before no difficulty, and to the joy of well-doing was added the happy anticipation of reunion with the Sisters from whom they had parted in Philadelphia.

The good Bishop quickly recognized the great assistance the Sisters could lend him, and long before they reached the journey's end he had resolved to write forthwith and invite not only the entire Community but even their revered Founder to come westward, as indeed the Bishop had suggested before leaving Philadelphia. With the utmost solicitude and without delay he wrote thus:

DUBUQUE, IOWA, July 5, 1843.

Rev. T. J. Donaghoe,

REV. AND DEAR FRIEND IN CHRIST: After praying and making others pray; after offering the Holy Sacrifice; after applying to our dearly beloved Blessed Mother; finally after consulting these dear Children of Mary, I make again a most earnest petition, and I say with the crusaders, "God wills it!" and I wish you to say the same. You have promised to consider the matter. Permit the Sisters to come to Dubuque, and come yourself with them.

You have already said the locality will suffice; we will be able to fix things tolerably well before the winter. Take *carte blanche* for the travelling and winter's expenses, and I shall be only too well satisfied. Come therefore, I beg of you, as soon as convenient with our dear fourteen Children of Mary who are all I know, as devoted as our five. You spoke of Buffalo,—it is perhaps, because you intend to come by the lakes. I think it is better to follow the road which we have proposed via Pittsburgh and St. Louis.

The Rev. D. Ryan arrived in Dubuque the day before yesterday by the lakes, but he paid for himself and his niece \$28.00 from Boston to Chicago, and \$20.00 from Chicago to Dubuque, 180 miles. Try to consult and do for the best. Our Mississippi is in a good stage of water and still rising. It is a good omen for the health of our place next fall. The Ohio must be pretty high owing to so much rain.

We arrived in Dubuque most luckily. Our Sisters are so far very much pleased and in perfect health; they sigh after nothing else but the arrival of the principal colony. The people are highly pleased with them. They commenced their school this morning and expect to have it soon large. I expect to receive some boarders but shall refuse them, in order to leave all the space for the balance of the family. But if we are smart people we will soon raise some additional building for that purpose before the winter. You see how hopeful I am. You will not disappoint me, my dear Sir, but with your good Sisters you will come to the assistance of the little ones of Christ's flock.

Your affectionate servant in Christ,

MATTHIAS, Bishop of Dubuque.

So great was Father Donaghoe's desire for the better good, and so great his earnest zeal that after much prayer and serious consideration he was impelled to cast his lot and that of his spiritual Children among the people of the West. The Sisters renewed their protestation of Obedience and declared their confidence in his paternal direction. Taking no serious determination with inconsiderate rashness, with him to resolve was to act, so he wrote to Bishop Loras saying that preparations for the journey to Dubuque were even then being made.

To this welcome announcement the Bishop replied:

REV. AND DEAR FRIEND IN CHRIST: Your letter makes my poor heart glad, and not less glad the hearts of your dear Sisters in Christ. Oh, what a grand prospect for the glory

of God in our far West! I have now to speak to you, dear Sir, on an important subject which will confirm my sentence "God wills it." The Rt. Rev. Bishop Provenchere¹ of Red River will send persons to St. Peter next August to take and accompany three or four Sisters of Charity of the Blessed Virgin Mary to establish a school near his Cathedral if you permit it. I hope I shall be able to let one of my priests go as far as that distant country to take care of them. I will say more to you on the subject *viva voce*. But it will be right to mature this affair with our dear Mother Clarke, and prepare the way to that great new mission. I believe other establishments will soon be solicited. Postulants will not be wanting; an excellent young lady who teaches a large school in St. Louis, and who is very pious, made application for entrance as soon as she saw me in St. Louis. Another, a convert, of Galena, also applied last Sunday. In my opinion we must be prudent in receiving new members. Excuse me for speaking so to a person of so much experience.

We forgot to bring some writing paper and different articles which the Sisters will mention. But remember that heavy articles ought not to be brought to St. Louis, but should be purchased there; the freight from St. Louis to Dubuque is actually only 20 cents per 100 lbs. Do not forget your good piano, nor some good paintings, etc. I feel confident that the house in Philadelphia will be disposed of to advantage as well as the heavy furniture, so that our dear Children will the sooner arrive in our poor territory, where so much good can be done with the assistance of God and of our Blessed Mother. In the anticipation of seeing you on our shores, which must be yours for life, I remain, dear Sir,

Your affectionate servant in Christ,

MATTHIAS, Bishop of Dubuque.

¹ Rt. Rev. J. H. Provenchere was the first Bishop of Red River Settlement, British America. Died June 9, 1853.

The school of our Sisters in Philadelphia was closed; two postulants, Mrs. Mary Baker and Miss Elizabeth Sullivan remaining in charge of the Convent until it could be disposed of. Father Donaghoe with fourteen Sisters left Philadelphia September 12, 1843, and took the route followed by the first colony. At Pittsburgh they were met by five priests, friends of Father Donaghoe, and by Mr. Taaffe, and Mrs. O'Connor, Philadelphians who had removed to Pittsburgh. At Louisville the saintly Father Badin was there to give them friendly greeting and to bid them Godspeed. From St. Louis to Dubuque the journey occupied a week, and on October 8, 1843, the octave of the feast of the Holy Rosary, the five Sisters who came first to Dubuque joyfully welcomed Father Donaghoe, Mother Clarke and her companions; these were Sister Mary Rose O'Toole, Sister Mary Catherine Byrne, Sister Mary Alphonse Lawler, Sister Mary Clare Lawler, Sister Mary Aloysius O'Leary, Sister Mary Bernard Murray, Sister Mary Theresa Fullam, Sister Mary Philomena Mullen, Sister Mary Gertrude Regan, Sister Mary Magdalen Cole, Sister Mary Ignatius Hamlin, Sister Mary Veronica O'Reilly, and a postulant, Julia Donavan.

Bishop Loras had wished to delay the opening of the boarding-school as the rooms intended for this purpose would be needed for the accommodation of the second band. The Sisters, however, prevailed upon him to permit them to receive the boarders who had already applied for entrance. The few comforts at the Sisters' disposal were gladly given to the pupils, yet even with these there was much to be desired. So generous was the response to the Sisters' efforts to make the pupils comfortable that a happier little household could not be found. Judge Dunn of Wisconsin in placing his daughters there was told that the accommodations were poor and that it might be better to send the children elsewhere, but he answered, "Anything

that is good enough for the Sisters is good enough for my children."

The Sisters extended their care to the sick, the afflicted and the Indians. As with all who visit the sick they were consoled by many wonderful conversions, and they blessed God for the success of their work. We see by a letter already quoted that one special purpose of Bishop Loras in bringing the Sisters to Dubuque had been to gain their assistance in civilizing and Christianizing the Indians who were under his spiritual jurisdiction; yet a short time sufficed to convince him that no genuine or enduring good was likely to be effected among these aborigines which would at all compensate for the sacrifice of so much energy as this work required. All came to the conclusion that more solid and lasting good might be done among the white population than with the well-nigh indomitable red man. All works of zeal for the Indians were not abandoned, however, and we read that three Indians sent to jail for some misdemeanor, had time there for reflection. They were young men, well-meaning according to their lights, and being grateful for the visits of Father Donaghoe and the Sisters, they studied carefully the little catechisms which Father Cretin had compiled in their language. Finally they were baptized taking the names of the Sisters, — Joseph, Francis and Patrice. We must add in all justice, that they brought no discredit upon these names.

A log cabin in the same lot with the school was the best provision that could be made just then for the late-coming Sisters who were cheerfully submissive under all privations and only anxious to engage with the others in their work. Bishop Loras and Father Donaghoe suffered keenly in not being able to give them a more comfortable lodging, but from the Sisters no word of complaint was ever heard. They were happy in their work and its surroundings without a thought for personal comfort. By dint of persever-

ance, patience, and the kindness of many friends they were soon fairly comfortable, and the school was in good working order. In a short time they had as many pupils as they could teach. None knew better than they how to make the best of hardships; their invincible good humor was not subdued, though it was indeed frequently assailed.

On December 8th of that year, 1843, the postulant, Julia Donovan, was clothed with our habit and received the name, Sister Mary Vincent. This was our first reception in the West. In the spring of 1844, a frame structure was built, greatly relieving the already crowded academy, and giving better accommodation to the Sisters.

Thus did good Brother Faye's prediction begin to find fulfilment; thus were our Sisters, the Children of Mary, established in the West.

The early history of this region is as interesting as edifying, and it requires no great impulse of the imagination to see the birch canoes of Father Marquette floating past Mount Carmel on his great river of the Immaculate Conception. It is sweet to think that these cliffs and valleys echoed to the sound of his prayers, that these shores so closely scanned by his holy eyes, may have given him repose on his tedious journey.

The Jesuit Fathers from Quebec had established many missions beyond the Great Lakes and had instructed in the faith many of the Indian tribes. From the Sioux they first heard of the great river the "Messipi," and Father Marquette was filled with an ardent desire to find it and to convert the people living on its banks. To the accomplishment of so great an undertaking he bent all his energies, and for its achievement he prayed with all the fervor of his pious soul. On account of his known zeal and success in the conversion of the Indians, and of his proficiency in the languages of the western tribes, he was chosen by his superiors to accompany Louis Joliet in the duty assigned to the latter by Intendant Tallon, of exploring the

great western river. He hailed the message with joy. The appointment came on the 8th of December, 1672, and they were not long in preparing their outfit. On the 17th of May, 1673, they started from the mission of St. Ignace on the Michilimackinac, in two birch-bark canoes, Father Marquette, Louis Joliet and five voyageurs. Marquette placed the enterprise under the protection of the Blessed Virgin Immaculate and promised that if he found the great river he would give to it and to the first mission established among the new nations the name of Conception.

Over Lake Huron, Lake Michigan, through Green Bay they went, then up the Fox river, dragging the boats through its boiling rapids to the village of the Miamis and the Kickapoos on the shores of Lake Winnebago, where they arrived June 7, 1673. These Indians familiar with Marquette as a missionary, heard with wonder the daring exploit and tried to dissuade them from going on; but Marquette was resolute. Led by two Miami guides they crossed the swamps and marshes of the portage of 2700 paces to a westward flowing river; this, the guides assured him, flowed into the great river which they sought. Following the current southwest they, the first Europeans in this region, floated down amid awful solitudes, the shores untenanted by any human dwellers. Just one month from their setting out, on June 17, 1673, "with a joy that I cannot express" writes Marquette, their canoes glided into the Mississippi at a point not more than fifty miles north of Mount Carmel. His narrative tells that the river was narrow at the mouth of the Wisconsin, its current slow and gentle, a considerable chain of very high bluffs on the right bank and on the left, fine lands. The breadth was very unequal, sometimes over two miles wide, and again narrowing to about 220 yards. They floated slowly down, always on guard against surprise. Accordingly they made only a little fire on the shore at night to prepare their meal, and passed the night

in their canoes keeping as far off from shore as possible. Who shall say that Mount Carmel's valleys were not thus favored, and that the saintly Father did not bless with his holy presence the places now enshrined.

On June 25th they observed footprints on the right side at the water's edge, and a well beaten path entering a beautiful prairie. The missionary and his fellow explorer leaving the canoes, followed the trail in silence until three Indian villages came in sight. Halting within calling distance their hail brought out a motley group, and two old men advanced with calumets. Marquette told his errand in their own tongue.¹ The friendly natives escorted them to a cabin where another aged Indian welcomed them: "How beautiful is the sun, O Frenchman, when thou comest to visit us! All our town awaits thee, and thou shalt enter all our cabins in peace." These Illini urged the missionary to stay and instruct them, warning him against the danger of descending the river. "I did not fear death," said Marquette, "I should have esteemed it the greatest happiness to have died for the glory of God." He tarried six days at these villages; then the chieftain of the tribe with hundreds of warriors attended the strangers to their canoes, and selecting a peace-pipe they hung round Marquette's neck the sacred calumet, the mysterious arbiter of peace and war, a safeguard among the nations. The canoes were supplied with mats to serve as couches during the long voyage, and in peace and after friendly farewells to these children of the forest, the voyage was resumed.

This place of landing was at the mouth of Le Moliese Creek now known as Sandusky Creek in Lee County, Iowa; and the historic site of the three villages was on the Iowa bank of the Des Moines river at a point nearly opposite

¹ While yet among the Sacs and Foxes he had learned from an Illinois captive the language of that tribe, so was thus able to converse with those he met in Iowa.

St. Francisville, Missouri. The fact that Marquette tarried some days at these villages, his enthusiastic desire for the conversion of the people as well as his sincere piety and ardent fervor, might lead us to the belief that he offered the holy sacrifice of the Mass on Iowa soil; but there exists no authority to confirm the assumption. It is historic however, that the discoverer of the Mississippi at this point was the Jesuit, Father Marquette.² The first public worship of God in Iowa was the result of his instruction to the Illinois Indians from the 25th to the 29th of June, 1673, and the prayers which he and Joliet with their companions said daily on their journey of exploration. Marquette was the soul of this expedition.

The word Iowa, from *Aiovay*, the name of an Indian tribe, means "the beautiful land." By right of discovery, what is now Iowa was part of the French possessions in America, of that vague, undefined country they called Louisiana. It was ceded to Spain in 1763 after the Seven Years War, and was a part of the Louisiana Purchase

² Marquette and his fellow-missionaries prepared the way not only for the explorers and the historian but also for the poet of America. Longfellow has reproduced with very little change entire pages from the journal of the Jesuit missionary. This puts beyond doubt the fact (and Longfellow himself in a note in his first edition, at least indirectly, acknowledges as much) that the black robe in "Hiawatha" is Father Marquette, and that Hiawatha is none other than the venerable old man whom Marquette describes in his diary.

As but one out of many parallel passages we give the following:

Marquette writes:

"When we came near him, he paid us this compliment, 'How beautiful is the sun, O Frenchman, when thou comest to visit us! All our town awaits thee, and thou shalt enter all our cabins in peace.'"

Longfellow's rendering is as follows:

"Then the joyous Hiawatha
Cried aloud and spake in this wise:
Beautiful is the sun, O strangers,
When you come so far to see us!
All our town in peace awaits you;
All our doors stand open for you;
You shall enter all our wigwams."

made by the United States in 1803. By successive divisions Iowa was a part of Missouri Territory in 1812; of Michigan Territory in 1834; and of Wisconsin Territory in 1836. In 1838 Iowa was organized as a Territory, and in 1846 was admitted into the Union.

At the time our Sisters came to the West, Iowa was still a territory and except on the river border was but sparsely peopled. Indeed during the discussion of the bill for the admission of Iowa it was urged in Congress that the proposed State was a part of the "Great American Desert" and that it would never be settled. The first newspaper published here was *The Visitor* which appeared in 1836. It was headed, "Dubuque Lead Mines, Wisconsin Territory, Wednesday, May 11th, 1836." One of its articles, "A Prophetic Vision," by Lucius Langworthy described Dubuque as a wealthy city called Iowa. This suggested the name of our State which was given to it by General Jones.

Dubuque when our Sisters first saw it in 1843, was a small frontier town of fewer than seven hundred inhabitants, but already it was giving evidence of the rapid growth and the commercial prosperity which the rich mines had early promised. After years of agitation concerning a railroad, one was finally built, and with great civic rejoicing the first train entered Dubuque July 2, 1855, twelve years after the coming hither of our Sisters.

The city takes its name from Julien Dubuque, a French Canadian, the son of Noel Augustine Dubuque and Marie Mailhot, who shortly after their marriage moved from Quebec to St. Pierre where Julien was born in 1762. Leaving his home in the summer of 1784 he made his way to the untried West, passing over much the same route travelled by Father Marquette one hundred years earlier. At the Fox river he stayed in a village of the Miamis, and from a friendly chief, Dubuque obtained the secret of a root which would cure the bite of the venomous rattle-

snakes so abundant. He journeyed on to the trading post of Prairie du Chien, and soon acquired importance among the Indians. Possessing great powers of sleight of hand and dexterity he produced effects that surpassed those of the medicine men; and his antidote for rattlesnake poison was a success, so much so that the Indians regarded him as a supernatural being. His utterances were oracles to them, and Little Night, *La Petite Nuit*, as they called him, became the judge and arbiter of all disputes. In 1780 the wife of Peosta, a Fox chief, discovered a lead mine on the west bank of the Mississippi. Dubuque saw the value of the discovery and proposed to purchase the site. For this purpose he went down the river to Little Fox Village, occupied by Kettle Chief's band. This village was pleasantly situated on a plateau at the mouth of a small stream, now called Catfish Creek, which flows into the Mississippi a short distance south of Mount Carmel. The exercise of great influence was necessary to bring about this purchase, for the Indians had heretofore obstinately refused to disclose to the whites anything concerning these mines. An exception was made in favor of Dubuque, and at a grand Council held in Prairie du Chien in 1788, he succeeded in obtaining a grant of land extending seven leagues along the river and running back three leagues; that is, all the land from the Maquoketa river to Little Fox Village a domain about 148,171 acres in extent. Well aware that an Indian title would be very precarious Dubuque resolved to confirm it.

All this region being then in the Province of Louisiana and subject to Spain, Dubuque in 1796 presented to the Baron de Carondelet, the Spanish Governor residing at New Orleans, a petition soliciting a grant of the land purchased from the Indians. The petition was examined and a grant was issued in due form. At the time of the Louisiana Purchase in 1803, a special clause in the treaty was added having for its object the recognition of the rights of Dubu-

que. But these rights which he deemed so carefully guarded, were later promptly denied, and in defiance of Indian gift, Spanish grant, and American recognition, the mines were lost to those who had purchased the rights, leaving only the name of Dubuque to tell the story. The act of concession reads: "They, (the Foxes) permit Sieur Julien Dubuque called by them La Petite Nuit, to work at the mines as long as he shall please, and to withdraw from it, without specifying any terms to him. Moreover, they sell and abandon to him all the coast and contents of the mine discovered by the wife of Peosta, so that no white man or Indian shall make any pretension to it without the consent of Sieur Julien Dubuque." The Foxes could not have done more to testify their confidence in him.

He began mining operations at once, and established here where Dubuque now stands, a trading post among neighboring tribes, calling his post the "Mines of Spain." Three times a year he took his mineral to St. Louis where he traded it for articles of barter. There is abundant evidence to show that in all his trade he was honest, and that he was liberal, hospitable and charitable. Dubuque continued to work actively at his mines and was meeting with complete success when death suddenly surprised him in the spring of 1810. He died of pneumonia when only forty-five years of age. All accounts unite in stating that he had unbounded influence among the Indians; and their respect for his judgment, their esteem for him, the privileges they granted him which were denied to all other white men, the great honor done him at his burial, all go to show that he was a good and honest man, for they had ample opportunity to know him intimately. Their faith in Dubuque, faith which was never misplaced, should go a long way in his favor.

After his death, the savages would not permit any white man to continue his work. There was no one to take his place in the affections of the savages. In order to prevent

the encroachments of any who would attempt to succeed him they made haste to burn his furnace, his buildings, his residence and even his fences, and destroyed all trace of civilization. The Foxes continued to work at the mines; the mineral was carried in baskets to the bank whence it was transferred in canoes to a large island in the middle of the river where traders resorted who exchanged merchandise for the lead. These traders were not permitted to come to the west bank.

Unfortunately Dubuque left no one to succeed him in his enterprise. His premature death caused a veritable consternation among the savages; they had lost a friend, a counsellor and protector. From all parts of the surrounding country they gathered to assist at his obsequies. Their most celebrated chiefs disputed with each other for the honor of carrying his remains to their last resting place, followed by many hundreds of men and women who advanced with slow and regular steps and accompanied their march with funeral chants. At the foot of the great bluff just south of Mount Carmel, Dubuque had built a log house for his dwelling and on the summit of the bluff, erected a tomb which should receive his remains. On the tomb he placed a cross of red cedar with the inscription,—“Julien Dubuque. Miner of the Mines of Spain.” After his death his body was placed in the tomb according to his directions.

His place of burial was admirably chosen; the top of a precipitous bluff shaded by the sombre cedars at that time so abundant along the Mississippi. Before depositing the body of their friend in the grave, the most eloquent took turns in paying their tribute of eulogy and admiration to his memory, describing his life “as brilliant as the sun at midday, but as fleeting as the snow which disappears under the sun’s warm rays.” Having spoken his praises they sounded the death song of a brave, and before the last notes of their vigorous and solemn accents had died

away they returned mournfully and silently to their villages. The memory of Dubuque was well preserved among the surrounding tribes and for many years they lighted at night-fall the funeral lamp at his grave which became for them a place of pilgrimage. The Sacs and Foxes made it a duty to visit his tomb every year and to perform certain religious ceremonies on the occasion. Among other tribes the visit was made at least once in a lifetime.

Not without special significance and purpose did Julien Dubuque erect that cedar cross above the spot wherein his mortal remains should be laid to rest, that emblem of the religious faith that cheered and solaced him in his perilous enterprises, that faith to which he was faithful as far as he could have been in those western wilds. Compatriot was he of those brave adventurers who planted faith's glorious symbol on fair and on frowning heights, in the wilderness and on the shores of mighty rivers and placid lakes. Young, light-hearted and successful, busy with traffic and bartering, yet his thoughts reached out to the hereafter. In all his weary wanderings he could lift his hopeful eyes to the sacred sign of man's redemption, and in the quiet sleep of death he wished its hallowed shadow to sanctify his rest.

A monument in the form of a circular tower of stone is erected on the site of his grave; the sarcophagus quarried from the stone of the neighboring hills contains the ashes of Julien Dubuque. The inscription he dictated is carved thereon and to it is added, "Died March 24, 1810. Aged 48 years."

Soon after Dubuque's death a general war broke out among the Indians, and mining which was the chief attraction for white settlers was almost suspended. Sioux Bluff or Tete des Morts, the first bluff south of Dubuque's grave was in 1830 the scene of the final battle between the Sioux and the Sacs and Foxes. The Sioux were defeated, and for years afterward the Indians seldom passed this

place without climbing to the summit and hurling over stones in commemoration of the victory. Physically and morally the Sacs and Foxes were the finest tribe on the continent. In July 1830, at Prairie du Chien, Keokuk, one of the chiefs of this tribe, seeing the inevitable, made a treaty in which it was agreed to sell the hunting-grounds to the government and move farther west. Black Hawk, another leader of the same tribe, held aloof from the council, loudly expressing his anger, and but for Keokuk he might have persuaded all the Sacs and Foxes to join him in making one last desperate stand for their rights on the line of the Mississippi. In a celebrated speech he said: "Like serpents the palefaces have glided in among us; they have taken possession of our hearthstones. The opossum and the deer have disappeared at their approach. We are overwhelmed with misery. The very contact of the palefaces has poisoned us." It was well for the whites that Keokuk's influence was greater than Black Hawk's, for when in the spring of 1832, Black Hawk began the war which is called by his name, he had only a third of the warriors with him. But even this was enough to cause terror; the whole frontier was panic-stricken. General Scott hastened with regular troops to Fort Dearborn, now Chicago; and Governor Reynolds of Illinois called for volunteers. The place of rendezvous was Dixon's Ferry on Rock river, Illinois, and in camp here were men who in after years became noted: Lieutenant Col. Zachary Taylor, Lieutenants Robert Anderson and Jefferson Davis, and Abraham Lincoln, a volunteer. On August 27, 1832, Black Hawk was defeated and taken prisoner. Keokuk was rewarded by the government for his efforts in promoting peace; his portrait hangs in the Smithsonian Institute, and his bust is in the Marble Room of the United States Senate.

The Indian right of occupancy ceased in June, 1833, and settlers flocked into the much coveted territory. Stores

were built, emigrants came, the town sprang up like magic. In the autumn of 1832, the Reverend John McMahon was appointed by Bishop Rosati as pastor of Galena and the surrounding country, including Dubuque. Early in the summer of 1833 he said Mass in the house of Patrick Quigley, at First and Bluff Sts., Dubuque, and from that time until July 4, 1836, the house was used as church and as headquarters for the clergy. For this purpose it was given by the owner with the well-known hospitality of his race. Many fervent prayers were said in that little log house, and many blessings were showered down on the miners struggling with the stern realities of life. When Father McMahon had labored zealously in this promising field for about nine months, he fell a victim to the cholera scourge on the 19th of June, 1833, and was buried in the public cemetery of Galena.

After months of patient waiting and hoping the Catholics of the mines again rejoiced at the arrival of a new pastor from St. Louis, the Reverend C. P. Fitzmaurice. He too labored with great zeal, and made preparations for the construction of a church; but the hopes that had been so enthusiastically enkindled by the prudent guidance of the good priest, were blighted. After a brief sojourn of three months during part of which time he had lived in Dubuque, Father Fitzmaurice likewise fell a victim to the cholera. His remains were laid to rest with those of the first pastor of Galena, and again there was no priest near nor far.

In July, 1835, the Reverend Samuel Mazzuchelli arrived in Galena, at once making Dubuque share the results of his wonderful activity; and in 1837 the appointment of the Very Reverend Matthias Loras as first Bishop of Dubuque brought unspeakable comfort to the Catholics here. Immediately after his consecration, not even stopping to visit the field of his future labors, he set out for France to secure pastors to assist in looking after his widely scattered

flock, and to share with him the toils and sufferings, but also the peace and happiness of the soldier of Christ. Providence had selected him to carry out a gigantic undertaking; his campaign won the Northwest to Catholicity and civilization.

The progress of the Church in Iowa was begun by the good Fathers McMahon and Fitzmaurice whose early deaths seemed to mean defeat for the cause; it was carried on to victory by the saintly Bishop Loras whose works live in the history of the State and are manifest in the labors of his successors. His influence is still at work, encouraging, uplifting, inspiring.

In pioneer days our Sisters came to Dubuque, a small but resolute band. The words suggest material for song and story; we have it in abundance. As the passing of time dims the memory, the record of the early pioneer days becomes but a shadow of the stern reality. The wilderness and its unexplored rivers and untraveled lakes, its immense tracts of pathless forests, its endless prairies rising and falling in gentle swells and stretching like an ocean, mile upon mile, till their dim outlines are lost in a hazy horizon; the Indian fights and massacres, the final triumph of the pioneer,—these details spring to mind, and we are prone to forget the struggle it meant to conquer these untamed western lands and to make them yield prosperity.

Marvels of industry and perseverance were required in all lines of activity, but the great factor in the progress of civilizing the West, that bulwark of all civilization, was the Catholic religion. The real heroes of the Northwest were the missionaries, and among these missionaries, doing their full share of the glorious work were our Sisters. Heroic indeed were the labors of Bishop, priests and Sisters. "Totally oblivious of self, turned from the comforts and happiness of home to encounter in a foreign land all the miseries and privations of the exile and the outcast; their sole weapon the faith and the cross of Christ, their

only aim God's honor and glory; they labored even among the lowest class of humanity, the savage, yet they saw in him only the image of their Divine Master; they labored for a mere pittance or nothing, and withal they won an imperishable crown."

Such were the missionaries of the Northwest, such was Matthias Loras the first Bishop of Dubuque, such were his auxiliaries the Sisters of Charity of the Blessed Virgin Mary.

CHAPTER VI

RIOTS IN PHILADELPHIA. 1843-1845

One thing alone I know—that according to our need, so will be our strength. One thing I am sure of, that the more the enemy rages against us, so much the more will the Saints in Heaven plead for us; the more fearful are our trials from the world, the more present to us will be our Mother Mary; the more malicious are the devices of men against us, the louder cry of supplication will ascend to God for us. We shall not be left orphans; we shall have within us the strength of the Paraclete, promised to the Church and to every member of it.—
NEWMAN.

Business matters call Father Donaghoe to Philadelphia.— Know-Nothing hostilities.— St. Michael's Church burned by the rioters.— Our Convent in Philadelphia burned.— Entrance of first candidates from the West.— Retreat given by Father Cretin.— Father Donaghoe made Vicar General of the Dubuque diocese. Bishop Quarter invites the Sisters to Chicago.— Bishop Hughes averts danger in New York.— Father Donaghoe secures indemnity for losses in Philadelphia.

HAVING seen the Sisters happily settled in Dubuque, Father Donaghoe returned to Philadelphia in March, 1844, to complete arrangements for his exeat from that diocese and to dispose of the Community property there. When he reached Philadelphia he found reason to thank God that the Sisters were safe in the West, for the hostility to all things Catholic that had been smouldering at the time of their departure was now a blaze of rage, awaiting only a favorable moment to accomplish its destructive work.

The year 1844 is memorable in Philadelphia because of the scenes of violence that terminated in the burning of our Sisters' Convent, and of St. Michael's Church and St. Augustine's Church in May, and the attack on St. Philip's Church in July of the same year. Periodic outbursts of

fanaticism are not unknown in the history of this country, but they are foreign to the spirit of American institutions and fatal to the best interests of society. One of the first flagrant instances of this hostility happened in Charlestown, Mass., where on August 11, 1834, the Ursuline Convent was attacked and destroyed. Now, ten years after the Charlestown outrage, the spirit of persecution had begun to revive. Premonitory symptoms appeared in 1842, but it was not until the early part of 1844 that apprehension of danger was aroused by the workings of a so-called Native American party, popularly styled Know-Nothings from their tenets of secrecy. Members of this party denied to immigrants, even to those who had procured naturalization papers, the rights of citizenship. While this movement spread through the eastern districts of the United States, its development and condition in Philadelphia were especially marked. Publicly, the disturbers declared that they had no hostility to the Catholic Church; but in truth the many flourishing Catholic congregations in the city and its environs, and the recent erection of new churches aroused an active disfavor. As a pretext for open antagonism, Catholics were charged with being hostile to free schools and to education generally. To this unjust aspersion Bishop Kenrick replied in a short but lucid letter published in all the city papers, March 13, 1844. He said: "Catholics have not asked that the Bible be excluded from the public schools. They have merely desired for their children the liberty of using the Catholic version, in case the reading of the Bible be prescribed by the Directors of the schools. They only desire to enjoy the benefit of the Constitution of the State of Pennsylvania which guarantees the rights of conscience and precludes any preferences of sectarian modes of worship. They ask . . . that education be conducted in a way that may enable all citizens equally to share its benefits without any violence being offered to their conscientious convictions."

So deliberate and emphatic a statement failed of any good effect. Nativist meetings were called, and a collision with their comparatively weak victims was precipitated on Monday, May 6, 1844. A riot ensued, and several persons were more or less seriously injured. Throughout the day and during the night the utmost disorder reigned, and as the citizens were now thoroughly aroused, the militia was called out. A rumor that an attempt to fire St. Michael's Church was to be made, found many of the congregation determined to protect it at any cost. On the following morning, Tuesday, May 7th, placards signed by Bishop Kenrick were posted throughout the city, calling upon his people to preserve peace, and despite provocation to exercise forbearance. These placards were torn down by the unfriendly who assembled in the State House yard in the afternoon and were there directed by their leaders to proceed instantly to Second and Master streets. Gathering recruits along the way the mob now 2000 strong, marched with banners to the scene of Monday's disorders. With the cry "To the Nunnery," an attack was made on our well-nigh deserted Convent, but the attention of the attacking party was in some way diverted. On many houses the inscription, "No Popery here," secured immunity from the rioters.

At half-past two on Wednesday afternoon, May 8, 1844, St. Michael's Church, although under the protection of the military, was set on fire together with Father Donaghoe's house. While the church was burning a shouting mob surrounded the building, and when the cross fell from the roof, three vociferous cheers were given, the streets rang with shouts of derision, and the fife and drum corps played "The Boyne Water." At four o'clock our Convent was in flames. These were hours of torture for Father Donaghoe, but though dangers surrounded him, he could not be induced to leave his post. His fear lest some of his impulsive and zealous congregation should act unwisely in a desire to

protect the church and school, produced an anxiety which in that one awful night caused his fair chestnut hair to turn white; and for a time he was afflicted with a partial blindness.

During these scenes of disorder our Convent was in care of Mrs. Mary Baker; with her were two young girls, Elizabeth Sullivan and Jane O'Reilly. Shortly after her husband's death Mrs. Baker became a postulant in our Convent on Phoenix St. When our Sisters moved to the West she was left in Philadelphia to settle her temporal affairs and to look after the Convent pending negotiations for its sale. Thus it happened that this intrepid little English lady was in charge of the house when it was surrounded by a furious mob, clamoring for the destruction of the "Irish Nuns." The miscreants first set fire to a high board fence surrounding the enclosure, then burning brands were thrown through the windows. The three young women were terrified at the sight of the fire within and without. Mrs. Baker was still young, frail in appearance but possessed of a valiant soul. She insisted upon opening the door, saying she believed no man would be brutal enough to burn to death three helpless women. She opened the door, but the moment she appeared, a brick thrown with deliberate aim struck her on the head and she fell back senseless. Her companions drew her in and shut the door. A band of stalwart Irishmen had by this time come to the rescue and despite blows and jeers succeeded in getting the three terrified creatures out through the garden into a place of safety secured for them by Father Donaghoe. A few moments later our Convent was a heap of ashes.

The mob intoxicated with its success in devastating the district of Kensington, moved in a body to St. Augustine's Church. The Mayor immediately repaired to the spot with a body of the city police, and addressed the rioters. In spite of the military, the police and the Mayor, the church was fired; the flames spread with great rapidity and in

twenty minutes the cross surmounting the steeple fell with a loud crash amid the plaudits of the crowd. The entire church property including a magnificent library, was destroyed. The books forming the best collection in this part of the country were carried out by the mob and burned in the street, or mutilated and scattered about. This destruction of the church was a sad sequel to Father Hurley's charity in 1832 when these same buildings were turned over to the city to be used as a public hospital for the cholera-stricken. Of 367 patients then nursed there, only 48 were Catholics.

All night long the uproar and excitement continued, and the sun rose on a sad scene of devastation; the charred ruins of two Catholic churches and of our beautiful Convent, and the scattered ashes of a library that could not be replaced. High above the ruins of St. Augustine's from out of the mass of blackened debris, stood the wall which had been behind the main altar. Upon it was painted the symbolic Eye of God with an inscription in gilt letters, "The Lord Seeth." Most extraordinary was it that while the wall was blackened by the flames and smoke, the devouring elements brought out in bolder relief the inscription and the All-seeing Eye. This remarkable occurrence struck terror to the hearts of the curious multitude that assembled, and was commented upon even by papers hostile to the Church.

Catholic citizens were by this time terror-stricken, with abundant cause for their fear. The military was called upon to protect the various Catholic churches in the city and environs. By a letter dated May 10th, Bishop Kenrick directed a temporary suspension of all public worship in the city, saying:

Beloved Children: In the critical circumstances in which you are placed, I feel it my duty to suspend the exercises of public worship in the Catholic churches which still re-

main, until they can be renewed in safety, and we can enjoy our constitutional right to worship God according to the dictates of our conscience. I earnestly conjure you to practice unalterable patience under the trials to which it has pleased Divine Providence to subject you, and to remember that affliction will serve to purify us, and render us acceptable to God, through Jesus Christ, who patiently suffered the Cross.

This letter, reminding one of the days of persecution in the time of the Roman Emperors, brought to the public authorities a true sense of the situation. By the Bishop's direction the Blessed Sacrament was removed from the churches to the homes of some of the devout laity, and even on the following Sunday and for some time after that, Mass was not said. Philadelphians were filled with shame at the riotous proceedings and at the bloodshed that had so darkened the fair name of their city. The dignified conduct of Bishop Kenrick and his clergy was a protest, and the closed church doors and the pacings of the sentries to and fro in front of the Catholic church property were a pointed rebuke that was keenly felt by the better-minded.

Still another outbreak occurred in July. The military was called again in great force, for so determined were the rioters that drastic measures were necessary. Platoons of soldiers were stretched along the streets; citizens were relieved from the duty of guarding the church, and from a riot the affair had now reached civil war. The rioters refused to yield to the soldiers, and Major-General Patterson sent a messenger to the President of the United States with a request for an order for the U. S. troops at Carlisle, Fort Mifflin, and Fort McHenry, to be sent at the earliest moment. He also asked the Governor to order the soldiers from Lancaster and Harrisburg and other parts of the State to proceed to Philadelphia forthwith. Governor Porter arrived in the afternoon of Monday, July 8th, and

issued a proclamation exhorting the citizens to co-operate with the military in restoring peace. Before the end of a week he had concentrated not fewer than 5000 troops in Philadelphia, and there were no further scenes of violence.

Meanwhile Father Donaghoe had a temporary structure erected on the ruins of St. Michael's, and services were resumed. Legal proceedings were entered into by the ecclesiastical authorities to secure compensation for the destruction of the church property. It is gratifying to know that some pecuniary indemnity was received, owing to Father Donaghoe's determination that those who contributed so generously to the building of the church should not be compelled to lose the fruit of their offerings.

The attitude of Bishop Kenrick during the disasters of 1844 won for him the appreciation of Catholics and non-Catholics alike. In the "outpouring of frenzy which swept over this city in 1844," says the Rt. Rev. Michael O'Connor, "and laid in ashes some of our churches and institutions, and threatened all the rest, as well as the lives of the clergy and people, many blamed Bishop Kenrick for not opposing to it a bolder front. He considered it more conformable to the spirit of the Gospel to bend to it and suffer. He thought it best even to retire for a few days from what was evidently a momentary outbreak, lest the tiger, tasting blood, might become more infuriated. Events justified his course. The torrent that if resisted would have accumulated its waters, and eventually swept on with greater fury, rolled by and spent itself. His order to suspend divine service 'in the churches that yet remained' was the severest rebuke the fanatics could have received. The tramp of the sentinels pacing before the House of God deserted on the Lord's Day, with this order pasted on the walls, was a sad comment on the spirit that had taken possession of the City of Brotherly Love and it roused the better-minded. Peace was restored on a more

solid basis than ever before existed, and Catholicity assumed a higher position."

As soon as possible after the destruction of our Convent in Philadelphia the postulants, Mary Baker and Elizabeth Sullivan, came to Dubuque and entered the Novitiate, November 11, 1844. With them came Jane O'Reilly who also entered the Novitiate some months later, the fourth member of her family to enter our Community. With deep emotion the story of the riotous demonstrations in Philadelphia was told, and with intense interest the Sisters listened to the recital of Father Donaghoe's narrow escape from murderous assault, the total destruction of our beautiful Convent, the burning of St. Michael's Church. Again and again they told the story of the eventful days and nights of that sad and terrible time; it was their firm conviction that the minions of Satan were visibly present in those awful scenes, for they declared that the rioters had not human faces but the faces of demons.

December 8, 1844, marks the entrance day of the first two candidates from the West, Letitia Burke and Ellen Hurley, whom we know better as Sister Mary Agnes and Sister Mary Agatha, names that we shall meet again in the course of our Annals. On the same day the postulants from Philadelphia received the religious habit taking the names Sister Mary Lucy and Sister Mary Bonaventure. Sister Mary Lucy Baker, a convert to the faith, belonged to a well-known family of Shropshire, England, and was the widow of John Baker, a manufacturer of Philadelphia. Disowned by her family for her marriage with a Catholic, she recognized this estrangement as a means of securing her entrance to religious life, and she blessed God for it.

This eventful year was closed by an eight days' Retreat conducted by Father Joseph Cretin, who in 1850 became the first Bishop of St. Paul. On the closing day of this

Retreat Father Cretin gave to each Sister a souvenir which he had printed on his own press with type sent to him from Philadelphia by Father Donaghoe. On one side of the pale blue card are the words "Memorial of the Retreat. January 1, 1845," and the figure of an adoring angel. Below it is the prayer:

Complete, O, Lord what thou hast begun in me. Enable me by thy holy grace to accomplish the resolutions with which thou hast inspired me; to be always very charitable, affable with reserve, humble, pure, obedient; to love silence, recollection, meditation. O Infant Jesus! grant me that innocence, that Christian simplicity without which I shall never participate in thy glory.

O Mary! O St. Joseph! protect me.

On the reverse are the names of the Sisters and below the list, these quotations from Scripture:

"We desire that every one of you should show forth the same carefulness unto the end." (Hebr. 6, 11.)

"Be thou faithful until death, and I will give thee the crown of life." (Apoc. 2, 10.)

Had not Father Donaghoe already determined to remain the protector of the little Community which he had transferred to Dubuque, he probably would have felt obliged to stay with his beloved parishioners who needed help and counsel in their affliction. Almighty God willed that he should carry out his promise to the Sisters and acquiesce in the desire of Bishop Loras. On the day after the burning of St. Michael's Church, Father Donaghoe wrote to the Bishop and gave an account of the riots. The Bishop answered from Dubuque on the 7th of June, 1844:

Rev. and dear Father:

Your favors, dated May 9th, came to hand and confirmed what we had read in the papers. Some Catholic periodicals have not, in my humble opinion, done justice to the im-

portant and delicate subject. I have not received a number of the Catholic Herald for several weeks. I believe the post-master put it in the fire, because it was without any cover, which should be corrected.

I hope, my dear friend, that my last letter will have made some impression on you, and that you will think seriously of spending the balance of your days in Dubuque. It is the most quiet place in America. Protestants are not bigoted here, they respect us, and will never threaten to assassinate the poor Bishop. Several of them are now under instruction to join the Church.

The weather is most delightful. Come and live with me. I shall try to make you comfortable. Your two rooms are as white as snow, and are painted elegantly. The garden is a terrestrial paradise, and the yard looks like that of the Louvre in Paris. No sickness, no drunkenness, the church full, money plenty, except in my hands. After such a description it will be almost impossible to resist.

I wish you could tell me, at least confidentially, if you intend to come, at what time, and for what length of time. It would guide me in some important arrangements which I have to make. Your presence will be more than useful to me. Our poor Sisters are sorrowing and they must see their Father.

The Rev. A. Pelamourgues of Davenport who was not at first favorable to a school for the Sisters at Davenport writes thus: "June 1st. All persons, Catholic and Protestants are very anxious to see some of the Sisters come down. I have no doubt now, they will do well here, and they will have a large school. But they must try to be here in September, and commence their school in November. If the intended house is not ready, we can rent one for a time." You see, Rev. Sir, that Iowa is more hospitable than Illinois.

An important item is to give Mr. Waples or other, unless you bring it yourself, all the directions of proper medicines

for Mr. Causse, as you have kindly promised to inquire of a prominent doctor. I wish you not to neglect this point. . . .

Yours respectfully and affectionately,
MATTHIAS, Bishop of Dubuque.

Then follows a characteristic letter from Father Cretin who had been Father Donaghoe's classmate at St. Sulpice. He was ever a warm friend of the Community and advanced its interests by word and deed.

DUBUQUE, IOWA, July 10, 1844.

Rev. T. J. Donaghoe,

DEAR AND RESPECTED SIR: Your favor of last month came to hand only yesterday. Mr. English had lost it for three weeks. I have heard, with great satisfaction, that in spite of all your troubles and dangers, you enjoy good health and are about to return soon here. You are very much desired, not only by your good Sisters but also by many other persons. Try if you please, to be here before August 15th. I am no more at Prairie du Chien. The Bishop called me back to take his place during his short absence. The Bishop of Milwaukee has already appointed a priest in my place, but he has not yet come. Bishop Loras is now in Iowa City; he may be back next week. I'll not forward your letter to him; he will find it here. Don't be surprised if you receive not a prompt answer. All your dear Sisters, the Mother excepted, are well, and sigh for your return.

Now I am daring enough to give you some more trouble before you leave Philadelphia, but I would be sorry to have you comply with my wishes at too much cost of your pains. Last year Mr. Norman was offered in Philadelphia some type, about 75 lbs. at 20 or 25 cts. per lb. If not yet sold, I'll take them on the same terms. But if sold I would invite you to buy for me if possible 20 lbs. of type same size

and height. I would invite the founder to put in h, j, k, H, E. These are the main letters or types wanting in my small collection which was intended to print in French only. 2nd. I would take also 20 lbs. of Italics of the same size, any other size would be useless for me. If you can get also for \$5 a small quantity of minute type with figures to put at the bottom of the page some notes, I would take them, but *nota bene* I am not willing to give more than \$25 for the whole of it. Bring the plates of your *Catholic Companion*.¹ If they have been destroyed, I would advise you to have others made including all that the excellent book now contains, and even some additional pages.

Your good Sisters wish you to bring them a chest of black tea, the same as Mr. McDonnell used to send them. I thought to send you in this letter a bank note on St. Louis for \$20, but the Sisters told me that not one of their four letters reached you. I offered it to them but they refused to accept the money. If you have an opportunity to forward the letter, you may send it to its destination, or by mail.

In expecting the satisfaction of seeing you soon, please accept the expression of respect of,

Your humble and obedient servant,

JOSEPH CRETIN.

A letter bearing closely upon the unselfish motives which prompted Father Donaghoe to take up his residence permanently in Dubuque, contains much that is interesting. It is written from Frederick, Md., August 12, 1844.

My dear Bishop Loras:

I received your kind and affectionate letter of the 29th of May on the 30th of July, and with it five other letters from Dubuque. I also received on the 2nd of August from

¹ The *Catholic Companion* was a small prayerbook compiled by Father Donaghoe chiefly for the use of the pupils of his schools in Philadelphia.

the hands of Bishop Kenrick your favor by Mr. Waples. . . . I shall ever feel grateful to you for the salutary advice as also for the distinction of being made your Vicar General by your letter of May 29th last.

You urge me not to attend to the offers of my worthy friends. I have not done so because I am fully impressed with the conviction that Providence has directed everything relating to me and my poor little Community. Last January I received a letter from Bishop Hughes inviting me to take charge of one of the New York churches, to draw upon him for whatever sum I stood in need of, and to come if possible immediately. Not to delay him in his arrangements I wrote stating that my fixed and determined purpose is to remain with my Community in the West.

When I reached Baltimore, on my way to Philadelphia, I was saluted by Bishop Quarter² of Chicago, and found that we had been travelling together from Frederick without knowing it. I spoke then and afterwards in Philadelphia, about my arrangements with Mr. Petiot,³ by your permission. He urged me to engage myself with him at Chicago. I told him I could not do so. He then offered to make me President of his contemplated college, and wished me to bring my Community there, where, *à la mode* of the mountains, I could attend to both. My answer was that I was unfitted for the office he proposed, but that for his goodness I would, when I went West, do what I could for him. All this Bishop Hughes approves, I will give you his reasons at another time. Your letter which I received on the 30th of July pleased him; he advises me to accept your proposition if I do not decide in favor of New York. I offered it to God, and proposed to confirm it when I made my retreat at Frederick. There the good and venerable Father told me it appeared to be the providence of God that I

² Bishop Quarter, of Chicago, was consecrated in St. Patrick's Cathedral, New York, on March 10, 1844.

³ Rev. Remigius Petiot, of Dubuque diocese, attended Galena, a mission of the Chicago diocese.

should accept. I deem it well to let you know all this. I have only one remark to make of my own,—the Community brought me to Iowa, it is the cause of my return thither; and to it in prosperity or otherwise will I devote myself, continuing thus I trust in God, all the days of my life,

Yours devotedly in Christ,

T. J. DONAGHOE.

PHILADELPHIA, August 15, 1844.

My dear Bishop Loras:

I have entered suit⁴ against the county, and will have completed all my arrangements by the 1st of September, God willing. The second battle delayed all, yet the effect in favor of religion will be good. Converts are already coming, they admire our forbearance; indeed it was admirable! There is more to say when we meet.

Mother or Sisters know nothing of all the above, as it is time to let them know my anxieties when all is over. It strengthens their confidence afterwards and saves trouble of mind in the meantime.

Tell the good Mr. Cretin that I will attend to his commission about the type, and with the help of God we will all be great people out there, which may many lengthened years afford you the pleasure to witness.

Your very devoted and affectionate,

T. J. DONAGHOE.

The time and anxiety involved in adjusting the heavy loss of their Philadelphia property by legal means detained Father Donaghoe in that city for some months. Bishop Hughes in a letter written October 10, 1844, again urges him to come to New York. He says:

I read with regret, if not surprise, in your letter of the 6th, that you are about to start for the West. It ap-

⁴The suit spoken of is the claim for damages instituted by Father Donaghoe for the loss of his church and the convent.

pears that the church-burners have been too many for you, and you will perceive that they have elected their chief to Congress, a result for which I am not in the least sorry. It is fit that such a city should place its leading infamy on a pinnacle.

If letters can accomplish it, I hope yours will oblige you to stay till the affair in Philadelphia is settled. I hope also that you may come to New York,— for in truth, besides other reasons, I stand much in need of additional priests at this time. Even for the interests of that Community to which you are so strongly attached this would be desirable. I will give you a situation which you can quit when you will, but which in the near future will enable you to do something for them.

I do not know that you ever took my advice in any matter appertaining to yourself. Neither do I think this strange. But in this particular instance, *try it*. I think you will have no occasion to be sorry for doing so. Write soon and tell me that you are coming to spend at least one winter with Your old friend,

JOHN HUGHES, Bishop of New York.

By the firmness and boldness of Bishop Hughes, the city of New York escaped the disgraceful and terrible riots which, as we have seen, caused a reign of terror in Philadelphia. The situation in New York was critical. The Native American party confident of the support of the incoming chief magistrate, had called a public meeting, its object being to prepare for a repetition of the awful work they had done in Philadelphia. Bishop Hughes was a man of decision. When appealed to by some of his flock for advice, he inquired if the law of New York provided compensation for damage done by rioters. A lawyer assured him it did not. "Then," said the Bishop tersely, "the law intends that citizens should defend their own property." The *Freeman's Journal* (Catholic) immediately issued an ex-

tra. "If" said the *Journal*, "as it has already appeared in Philadelphia, it should be a part of Native Americanism to attack the houses and churches of Catholics, then it behooves Catholics, in case all other protection fail, to defend both with their lives. In this they will not be acting against, but for the law. In no case let them suffer an act of outrage on their property without repelling the aggression at all hazards." These fearless words told. It was the turn of the leading Native Americans to become suppliants. In an hour the city was placarded with posters revoking the call for the Know-Nothing meeting announced for that afternoon.

Thus New York escaped a terrible danger, for the Catholics were now determined to resist all attacks on their property, and a society of Irishmen with divisions throughout the city took measures to defend the churches. This fearless and determined attitude averted disturbance of the peace.

NEW YORK, November 30, 1844.

Bishop Hughes to Father Donaghoe:

I have not much time but I must not delay the offering of my congratulations on your success and the triumph of a principle, which I perceive you prize not less because in this case it is to be accompanied *with interest*. Philadelphia is beginning to redeem herself. I hope the work will go on. Did you get my letter at Pittsburgh? I heard only by accident that you had returned. Will you not come and live here for at least the rest of the winter?

We are all well. St. Peter's was sold a few days ago, and bought in by the congregation. The Seminary that is to be, goes on well. The city and Brooklyn about 10,000 dollars paid; Albany, in two weeks, 2,500 dollars. The rest, however, will not be much, but even this is astonishing at this time. Bishop de la Holandiere arrived last night and will remain a few days. . . .

NEW YORK, January 9, 1845.

Bishop Hughes to Father Donaghoe:

I received the enclosed in my package of letters a few days ago, and opened it before I observed that it was not for myself. How are you prospering in your business? Is the money to be forthcoming, or are you to be satisfied with the barren triumph of the principle? Both would be best,—and one is hardly complete without the other.

I have half a notion to take a trip during the next month down to Charleston. What do you think of coming along? I want to wind up or secure that Brisbane concern, and I believe you are also somewhat interested. But whether you are or not, you must join me. If the purse be low, I shall put double allowance in mine. Kind respects to all friends in Philadelphia.

Notwithstanding the entreaties of Rt. Rev. Bishop Loras that Father Donaghoe should hasten his final advent to Dubuque, and his own heartfelt longings to commence his works for God in the far West with his beloved Community, it was not possible for him to leave Philadelphia until May, 1845. He then bade adieu to the loved associations of years and hastened to Dubuque to attend to the interests of his dear Children of Mary. His appointment as Vicar General of Dubuque diocese was confirmed by the following letter:

BURLINGTON, IOWA, June 3, 1845.

Very Rev. T. J. Donaghoe:

Please, respected Friend, to accept the title and the faculties of Vicar General of the Bishop of Dubuque; I am sure that you will render me important services. The Rev. J. Healey has a copy of the extraordinary faculties, which he was directed to remit to you.

Your favor, dated May 30th, came to me in due course of mail and afforded me both sorrow for your indisposition and great pleasure for your arrival among us. I received

no letter from Mr. Pelamourgues. I beg you, Rev. Friend, to take, in my absence, the management of the spiritual affairs of Dubuque, and in the absence of Rev. J. Cretin, the care of the temporal ones also. It grieves me very much to be deprived of the pleasure of seeing you until the beginning of August, but the interest of religion in the southern part of the diocese, does not permit of it sooner. It is customary that a clergyman from Dubuque should visit Holy Cross on the third Sunday of every month. Suppose you take Mr. Corkery as companion and with old Tom and the gig go there on the third Sunday of June, if you are well enough then, and also in the following month. Would it not please you and give you an agreeable diversion? If so it be, do it and I shall be thankful to you. Mr. Healey is directed to visit Bellevue on the second Sunday. "The harvest is great, the laborers few." The purchase of provisions which Mr. Cretin promised to take care of, will be no loss at all events.

Twenty-seven Winnebago chiefs and principal warriors have signed and sent to the President, by General Dodge, a strong petition to be permitted to have Catholic instead of Presbyterian ministers among themselves. It must be productive of some good result.

Please to give in my name a satisfactory answer to the enclosed letter of Thomas Collins by sending for Mr. Butterworth. It appears he neglected to answer last year upon my request.

Yours respectfully and affectionately,
MATTHIAS, Bishop of Dubuque.

Father Donaghoe had some difficulty in severing his connection with the diocese of Philadelphia, for Bishop Kenrick was unwilling to lose so valuable a priest. For this reason, though Father Donaghoe came with the Sisters to Iowa and saw them comfortably settled, he was obliged to return to Philadelphia. After some time he succeeded in obtaining

Bishop Kenrick's consent to his removal, and there was great joy in the little colony of Sisters in Dubuque when their good friend and Father came back to remain with them. Father Donaghoe entered the Dubuque diocese with the understanding that Bishop Loras would not require him to undertake any duties that would conflict with the care of his Community, with the organization and development of his band of religious teachers. High position and ecclesiastical honors were offered to him, but they were declined, for he deemed them incompatible with the great project that occupied his mind and heart, provision for the Christian education of youth.

A new era began for Father Donaghoe when he arrived in Dubuque and entered upon his duties as Vicar General to Bishop Loras. The love of gain or of the praise of men, much less the desire of honors, could not be attributed to him. All of these he had left, to give himself to works of zeal in "the poorest diocese in the Union." Many times, no doubt, his affectionate heart prompted wistful thoughts for old friends in Philadelphia, and for his faithful parishioners. Before leaving Philadelphia he had engaged two good Catholic agents, Michael McGill and Peter Snyder, to transact for him all business connected with his interests there. Both men were intimate friends of Father Donaghoe and kept him well informed of proceedings in Philadelphia.

PHILADELPHIA, November 27, 1845.

Mr. Michael McGill to Father Donaghoe:

MY BEST AND DEAREST FRIEND: Yours of the 10th of September came duly to hand. It was long-looked for, and has been read over and over with renewed interest on each reading. Your beautiful description of the forest and prairie makes us long to see them. It gives me pleasure to understand that you devote some time to agriculture, and that you have finished your seed-ing. I wish you an abundant harvest to reward you

for your toil. I see, too, that by next spring you will have begun to build on the territorial land, St. Joseph's Prairie, a Mother House for your Community. I trust it will give comfort and convenience to those pious Sisters who so providentially escaped with their lives out of the hands of the 'Natives' of Kensington. May their useful lives be spared long, and your industry and enterprise be crowned with success. Nothing in the world would or could give me so much gratification as to be near you and those pious Sisters that I so much esteem. Mr. Peter Snyder sent you a letter about three weeks ago. Up to that time I believe you had not a full account of all the news that would interest you from this quarter. He comes often to see me, and we spend an evening very pleasantly talking on the subjects of Dubuque, Father Donaghoe and the Sisters. The faction, 'Nativism' is nearly done, yet they are still struggling for power. At the last election they gained no office of profit in the city or county, but they did succeed in some small posts. . . . In conclusion please give my respects to the Sisters generally, and especially to Sisters Mary Elizabeth, Catherine, and Margaret. I often think of them. I trust they will think of me at prayer.

PHILADELPHIA, February 3, 1846.

Mr. Peter Snyder to Father Donaghoe:

I have just seen our friend, Judge Doran, who gives me information that the time is now positively fixed for the case of the school. It will be argued on the 23rd of this month. I trust in God it will come out in your favor. Indeed everything appears to be in proper train for it. Our good old friend Gibson is to be the presiding Judge. He certainly will not decide against his former opinion. I have been a regular court fly here of late, visiting daily; and have observed Judge Doran watching carefully your case. I shall anxiously await the 23rd inst., and will give you earliest information.

Again on February 26, 1846, he wrote: The case came up this morning at 11:30, and was over by one o'clock. Mr. Doran says the Judge will decide in a few days. There is no doubt it will be in your favor. The argument was opened by Mr. Doran, followed by Mr. Phillips for the County, then came our friend, Mr. Meredith.

April 20, 1846. Your letter of the 27th ult. gave me great pleasure, but also brought disappointment, as I expected you would come. You say Mr. Doran's letter announced the happy result of my suit in the Supreme Court, and that "the Sisters enjoyed the news and returned thanks to God for the favor." I think I see them at the moment. What a blessing do not Catholics enjoy in commingling their prayers with their friends no matter what distance separates them.

The suit against the County is again postponed. I assisted at the ceremonies on Palm Sunday, Thursday, and Saturday in the small church beside the ruins. My family send their best respects to you and to the Sisters. Please to invoke God's blessing on me and tell the Sisters not to forget me in their prayers. This I value more than all the world could give.

June 12, 1846. Thanks be to God, your suit is brought to an end; the money is received and deposited in the Manufacturers and Mechanics Bank, awaiting your orders. I received notice on Monday, the 10th inst., that Mr. Grover would be ready on next morning to pay the money. I was up very early next day, the great festival of Corpus Christi, was present at the Holy Sacrifice, and at 8:30 Mr. McGill and myself went to the County Commissioner's office, met Judge Doran, and settled preliminaries. The Judge signed a receipt and was given a check for \$7150.28, which he transferred to Michael McGill and Peter Snyder. Mr. McGill drew the money from the Philadelphia Bank, paid

counsellors' fees, etc. To Judge Doran, \$355, to Mr. Meredith \$350, Clerk, \$8.22; total \$713.22. This deducted from the above amount leaves a balance of \$6437.06, which sum was deposited in bank as above mentioned.

Yours sincerely,

PETER SNYDER.

On March 15, 1848, Mr. Michael McGill wrote: We have already received \$20,000 from the County on account of damages to St. Michael's Church. We have paid all our permanent debts and all our floating debts; the balance we are laying out on the new church which will be a beautiful edifice when finished.

As indemnity for losses sustained on account of the riots, Father Donaghoe received about \$6400 for the Convent; and the parish of St. Michael received \$27,000 for the church and pastoral residence.

CHAPTER VII

THE MOTHER HOUSE IN DUBUQUE. 1845-1849

Then spake a mystic inner voice, as soft as mid-May blooms —
"This is the portal of God's house wherein are many rooms!"

ROONEY.

Bishop Loras and Father Donaghoe seek site for the Mother House.— Incident of the Bees.— St. Philomena.— Foundation in Davenport.— Foundation in Potosi, Wis.— Bishop Quarter again applies for Sisters to teach in Chicago.— His Holiness, Gregory XVI., sends a special blessing to the Sisters.— Happy death of Sister Mary Francis O'Reilly.— His Holiness, Pope Pius IX., grants a plenary indulgence weekly to the Community.— Disastrous fire, total loss of buildings and furniture.

FOR some time it had been foreseen that the house in Dubuque would not long suffice for the growing needs of the increasing number of Sisters. The school was overcrowded, applications for admission to the Novitiate were increasing, a Mother House for the Sisters had become an absolute necessity. Shortly after Father Donaghoe's return from Philadelphia the matter was fully discussed, and in the hope that the new foundation would give glory to God, the work was undertaken. The beautiful incidents illustrative of the quest for a suitable site, possess an unfailing charm, and have stood the test of close and severe investigation.

We are told that on a glad morning in early June, 1845, Father Donaghoe with Bishop Loras set out upon this errand, having offered the Holy Mass for their intention and having fervently invoked the guidance of the Spirit of Light. As Mother Clarke and the Sisters thought it best that the new Convent should be at some distance from the city, the travellers followed the military road westward. On either side were long stretches of prairie or dense tracts of timber-

land; hills and valleys in pleasant alternation. It is well to remind ourselves here that our story belongs to a date from which we are separated by seven decades of years, and that the lovely country now dotted by pleasant homes and well-tilled fields was then little more than a wilderness, where many discomforts and even perils were to be encountered.

On and on they rode until about noon; when fatigued they dismounted, and throwing their broad sombreros on the grass, rested near a great oak. Before them was a rolling prairie, rich and fertile. They had seen many desirable spots but no choice of location had as yet been made; they were then about ten miles southwest of the city. Enjoying the refreshing shade and the beauty of the peaceful landscape, they conversed for a time, and after pleasant prophecy of a bright future for the Community in which both were so deeply interested, they began to say their office in that impressive stillness. Suddenly their attention was attracted by the buzzing of a swarm of bees that had alighted on Father Donaghoe's hat. The busy little creatures flew in and out of the crown and all around the wide brim, but not one alighted on the Bishop's hat although it lay beside the other. Both men stood for a moment in silence watching the strange sight. Such a sign given at this hour was significant. At length, Father Donaghoe pointing to the novel bee-hive said, "We shall build our Convent here!" Bishop Loras inclined his head and smiled, but said not a word. He understood all that was passing through his companion's mind at the moment. Father Donaghoe built there a "Bee-hive" for his Children whose chosen Queen was Mary Immaculate, calling the hill Mount Carmel in loving devotion to that Blessed Mother; the land about it he called St. Joseph's Prairie, in memory of the favor asked for as a sign that he was to accept Bishop Loras' invitation to Dubuque. The grace which guided him in his decision was fully justified by the result. On that sacred ground Father Donaghoe and Mother

Clarke lived and died. God's blessing rested there, and His pure love drew hundreds to that spot. In that peaceful Convent they consecrated their lives to the sweet service of their Divine Master.

Still another incident must be related in connection with this first Mount Carmel, the lovely spot chosen by Father Donaghoe as the homestead of his beloved Community. The place was already dowered with traditionary interest which the establishment of our Convent has certainly not lessened. The land had not as yet been offered for sale by the government, and it was claimed according to the prevailing custom by John Joseph Walsh, an early settler of sterling type, the best mathematician that had ever come to the lead mines, a man of fine physique and erect, soldierly bearing. Moreover, he was a fervent, exemplary Catholic who received Holy Communion every Sunday, a practice unusual in those days. He excelled in horsemanship and not infrequently slung a rifle over his shoulder, mounted a spirited pony, and rode like the wind over the boundless prairie. One of these expeditions led to a strange adventure. At some distance from the city he met a young girl whose marvellous beauty and angelic bearing convinced him that he was in the presence of the supernatural. She said to him, "Good Sir, I am Philomena, martyr for Christ; I am come to bring you a message." As he listened with reverent attention she told him that a Community of religious women would come and build their convent here, and she assured him that through the holy lives and zealous labors of the members, many souls would be saved. She pointed out a tract of land which she would have him hold for their coming. As the young girl spoke, the green prairie was occupied by a flock of sheep and lambs of snowy whiteness, with here and there among them black-robed, human figures indistinct but evident, while music so heavenly sweet was heard that it moved him to tears. As the sweet, smiling Philomena repeated her message and with out-

stretched arm indicated the place for the future Convent, all disappeared, the sounds died away, and only the beautiful memory remained with him. Believing himself honored in the trust confided to him, he claimed the large tract of land which proved to be the richest farm land in Iowa, and he held firmly to the idea that Providence ordained him to keep it for the Nuns who were to come. He was a vigilant guardian and kept all trespassers at bay, making no secret of his purpose.

This was the spot whereon, years afterward, the incident of the bees took place. Not knowing that Mr. Walsh was patiently waiting for an opportunity to render up his trust to God's appointed ones, Father Donaghoe, who had not heard the story, sought him out. The man would accept no price, no conditions, until he learned that it was to be secured for a religious Community. Then trembling with emotion he gladly released his claim, and when the land was put upon the market it was purchased for the Sisters. Father Donaghoe ever afterward had a special devotion to St. Philomena, and in her honor he dedicated the first mission which was opened in Davenport in July of that year. A spring just below the elevation on which the Old Home stood was named St. Philomena's well, and its clear waters have never failed. Many knew the purpose for which the land was held, and had laughed at it, thinking this one of John Walsh's eccentric notions; but when the Sisterhood finally came, great was their astonishment. The oft-told story found fulfilment when the white-veiled novices were established where the snow-white lambs had played, and when the songs of angels were there continued in the hymns of the convent choir. Can we doubt that Mr. Walsh was in good faith, and that Providence directed Father Donaghoe to this particular place? Certain it is, that all who love the old traditions are glad to be assured that this favored spot will ever, God willing, remain in possession of the Sisters.

Preparations for building here were made without delay. The chapel, convent and academy soon took shape, and plain, unpretentious yet comfortable buildings they proved to be. Fields were fenced, and two small houses were built, one for Father Donaghoe the other for the workmen employed. While this work was in progress the opening of two new schools widened the field of the Sisters' usefulness.

After the coming of the Sisters to Dubuque and the successful establishment of the school at the Cathedral, the Bishop again set forth the need of a Sisters' school in Davenport. Father Donaghoe and Mother Clarke would have preferred to wait longer before making this establishment, feeling that a little delay would enable them to become better prepared to carry out the designs of God; but in deference to the Bishop's desire, the school of St. Philomena was opened in Davenport in July, 1845, in the pastorate of Father Pelamourgues. The enterprise was premature, and the Sisters were recalled to Dubuque in 1847, but after the lapse of a few years the mission was reopened and the delay was found to have been useful; from the good seed sown was reaped the ripened grain of a success that was both a comfort and a gratification.

The second mission was in Potosi, Wis. The Reverend James Causse, pastor of St. Thomas' Church there, was the Bishop's secretary, and being a special friend of Father Donaghoe, was among the first to receive Sisters. In honor of the Bishop's patron this new mission opened in the summer of 1845, was called St. Matthias' Academy. Sister Mary Theresa Fullam, its first local Superior, was succeeded by Sister Mary Gertrude Regan. The school was well attended by day pupils and by as many boarders as could be accommodated. A letter written by Father Donaghoe on October 10, 1845, to the Sisters in Potosi, is still preserved.

My dear Children:

I cannot let this opportunity pass without writing you a few lines by Brother Malachy, a Trappist. I have just returned from St. Joseph's Prairie and found that our potato patch gave us about 150 bushels and that we have plenty of hay for the cattle. Should it please our Divine Lord to continue His kindness, next year will leave us a home to enable all to serve God and bring others to His service.

We had two Archangels added to our number last Sunday; the cap was given to Sister Mary Raphael and Sister Mary Gabriel. The new school-room is nearly finished; as yet there is no great appearance of a large school by reason of the sickness that prevailed so generally this season. We are all in good health, Mother excepted, but upon the whole she is better than usual. You ask me when I shall be at Potosi. I cannot tell, but on the 15th I shall be there in spirit and will invoke the aid of St. Theresa. Give my truest respects to the Rev. Mr. Causse and assure him that I will see him soon. May God bless my children.

Your devoted Father in Christ,

T. J. DONAGHOE.

In the spring of 1845, Bishop Quarter of Chicago made a second application for our Sisters, and to strengthen his appeal sent his brother, the Very Rev. Walter Quarter, to Dubuque to bring back five Sisters for a foundation in Chicago; but the Sisters could not then be spared. Moreover, Bishop Loras entreated Father Donaghoe to refuse all these flattering invitations until the Dubuque diocese was supplied with teachers.

Under Father Donaghoe's direction the Sisters made a Retreat from the 6th to the 15th of August, 1845, in preparation for the renewal of their Vows. Heretofore this had been a private ceremony but on this occasion Bishop Loras and Father Donaghoe deemed it advisable to have the Sis-

ters make their holy Vows publicly, at high Mass in the Cathedral, thus announcing the establishment of the Institute under the immediate jurisdiction of the Bishop. The Holy Sacrifice was celebrated by the Right Reverend Bishop assisted by Father Donaghoe and by Father Cretin. All present were forcibly impressed by the majesty of the holy Bishop so ably assisted by his saintly vicars, and by the great number of priests and seminarians who filled the sanctuary. The ecclesiastics were robed in the gorgeous vestments which Bishop Loras had received from friends in Lyons, the altar decorations were elaborate and tasteful, and the well-prepared music was grandly devotional. After the Consecration, the Sisters two by two passed from the pews to the sanctuary and pronounced aloud their holy Vows. It was a deeply touching spectacle to all present, and to the Sisters themselves, one of profound and singular emotion. The solemn and impressive ceremony was unusual and edifying and was attended by a large number of witnesses who had the advantage of hearing the excellent and appropriate sermon. The Bishop, still habited in the sacred vestments, preached to the assembled throng in language which has not been preserved to us. He explained the nature and object of the Sisterhood and depicted in earnest words the obligation assumed by each member to attain the high virtue which this public consecration of herself involved. The text of his sermon, *Elegit optimam partem*, She hath chosen the better part, took for our Sisters a new meaning and became doubly dear to them.

In this eventful year an unexpected happiness was theirs. The Reverend Joseph Cretin on returning from Rome, was made the bearer of a special blessing from His Holiness Gregory XVI to the Sisters of Charity of the Blessed Virgin Mary; a message which gave great joy to all. This first formal recognition by the Holy See was justly esteemed to be a high and holy privilege, and was an incentive to greater

zeal and to more fervent gratitude for God's loving care.

A letter from Bishop Hughes shows us that Father Donaghoe's activities were not bounded by the circle of his duties in Dubuque.

NEW YORK, October 24, 1845.

I believe I have not written to you since the publication of Mr. Creighton's letter in the *Freeman's Journal*. By the perusal of it in that paper you will see that for once, I have not neglected your commission. The occasion of my writing at present is the receipt of the enclosed letter, addressed to me by your sister in Aughnacloy. I intend to write to her in answer to her letter, but of course yours is what she hopes for. There is nothing new going on in this part of the world. Our friends in Philadelphia so far as I am aware, are well. I have not heard anything from them, except in a general way, since I had the pleasure of seeing you.

I have been all the summer as busy as it was possible to be, with the care and anxiety of putting up new buildings at St. John's. These are now nearly completed, and when finished will present an exceedingly beautiful appearance. The College goes on very well, as also the school. We have during this season built one new church, St. Columba's, and bought another from the Protestants. Besides this, three or four of our city churches have been enlarged, and yet the great want is church room. Rev. Mr. Hurley's health is somewhat improved, we begin to entertain hopes of his being yet able to conquer the disease which has so cruelly assailed him. It is possible that he and I may visit Europe in the course of the winter. I have no special business of my own, but his condition is such, that unless I accompany him, he would hardly derive much benefit from the voyage. It will be, however, even if it should occur, only an absence of three or four months.

Why do you not write to me? Being in the wilderness,

and having nothing to do but to watch the Indians and the wolves, it seems to me you might spend occasionally an hour in writing to your old friend. I hope your Community is prosperous and well settled. My respects to the Sisters. As regards pecuniary hopes from Philadelphia for the destruction of your church and convent, the law authorities are slow but you will no doubt be paid your claim. Let me hear from you soon.

Yours faithfully,

JOHN HUGHES, Bishop of New York.

Though Father Donaghoe had little time to watch the Indians and the wolves, there were many of them there to be seen, and on the Sisters' part many a shudder of terror was bravely concealed by smiles.

The year was about to close, and, though the happiness and peace of religious life surrounded the Sisters, they were to meet a great grief, not unexpected, perhaps, yet not the less painful on that account. Sister Mary Francis O'Reilly yielded her soul to God on the 14th of December, 1845. Sister was highly gifted and her short life had been one of great usefulness. She was one of four devoted Sisters all of whom entered our Community, Sisters Mary Joseph, Veronica, and Xavier being the other three. Sister Mary Francis had studied music with unusual success, and was endowed with a rich soprano voice of great purity and sweetness. A Sister who was present at the last moments tells us that "it was Sunday evening; the Sisters just returned from Vespers were gathered at the bedside. A few minutes later the saintly old Bishop Loras entered the room. The mind of the dying Sister was wandering and she took no notice of anyone present. The Bishop who loved her as a most dear spiritual daughter, said in his kind, fatherly voice, 'Sister Mary Francis, my dear child, will you not speak to your Bishop?' She looked up and smiled as she

recognized this beloved friend and Father. A moment later her lips parted, and in clear soft tones, low but perfectly distinct, she sang a favorite hymn :

Vale of the Cross, the shepherds tell
'Tis sweet within thy woods to dwell.

She sang thus far when the Angelus rang. Before the last words of the prayer had been uttered, the fair soul of the singer had fled. Thus was our first flower gathered from Mary's garden."

In March, 1846, the new convent was ready and the Novices were brought to the country accompanied by Mother Clarke and Sister Mary Margaret Mann. It was a joyful home-coming, and sweetest happiness filled the hearts of all. A precious privilege it was to prepare the altar in the modest little chapel, and truest bliss was theirs when for the first time holy Mass was celebrated there and our Lord took up His abode with them.

The good Bishop watched with sympathetic eagerness every step in this development and was ever ready to aid and to encourage. While in attendance at the Baltimore Council he was in constant correspondence with Father Donaghoe. From Baltimore on May 12, 1846, he wrote: "A few minutes before receiving your letter I had a conversation with Bishop Hughes concerning the good fortune you have had with regard to your law-suit. He requested me to write to you without any delay that it would be very advisable for you to come immediately to Philadelphia, lest any new difficulties may arise. You know, I presume, as much as your Venerable Friend about this important subject; still I think the matter must be considered very seriously. If you conclude to come I authorize you to invite Mr. Perrodin to come to Dubuque as much as circumstances will require and permit, in order to help Mr. Cretin.

"I have not been able to commence anything about the

catechism. I received your *Notes* with thanksgiving. The Glorious and Blessed Mother has been to-day the subject of the discussions of the theologians; and if the Bishops do justice to the subject as well as your Notes did, she must have or *we* must have, good chance under her protection. I am going to write this evening a report for the Council on the ecclesiastical discussion.

"The affair of the Winnebagoes is in the hands of the best lawyer of the city, and is likely to turn out right."

In June, the boarders who were eager to see the new home before dispersing for the summer vacation, were brought to the country, and as the academy building was not yet completed they occupied the house of Judge Lovell not far distant. The pupils were enthusiastic in their admiration of the new Academy surrounded as it was by majestic trees, thickly wooded hills, fair fields and meadows. The many who later joined the Congregation, tell of the devoted love of the pupils and of their appreciation of the Sisters' care. Happy days were these when the groves resounded with the songs of joy, and where at evening the sweet hymns floated down through the peaceful valley.

The prosperity of the new foundation was evident from the first. The school continued to grow, the ranks of the Novitiate were constantly increasing as time went on; the same motive actuated all, God's greater glory and zeal for souls.

In April, 1847, Father Donaghoe received from His Holiness, Pius IX, a special mark of distinction for himself and a Brief of special indulgences and blessings for the Community. Thus again to be assured that the common Father of the faithful gave his blessing and approval to their work was indeed a consolation; and very great was the joy that filled all hearts for this token of the Divine approval; they felt that their vocation had now

received a seal from Heaven. The Brief grants to the Sisters of Charity of the Blessed Virgin Mary, of the Diocese of Dubuque, a plenary indulgence once a week on any day they may determine. These repeated blessings and marks of approbation for the infant Congregation were a source of happiness and of deep gratitude. The strength of authority, the sanction of the highest ecclesiastical power, lent a more sacred character to the work and gave an impetus to renewed effort at well-doing.

In 1848 the Sisters were recalled from Potosi, Wis., at the request of Bishop Loras who needed them for his diocese. At this time the western part of Wisconsin ceased to belong to the diocese of Dubuque. Bishop Henni was reluctant to lose the valuable services of the Sisters, and came in person to our Mother House to secure teachers for a school in Milwaukee. This visit was made just before Bishop Henni sailed for Europe in February, 1848.

A notice of the Academy taken from the Catholic directory for 1848 may be interesting.

“ St. Joseph’s Academy is about eight miles from the city of Dubuque. The site is elevated, healthful, beautiful and surrounded by rich alluvial soil. The chapel and other buildings are plain but neat. At a short distance stands St. Joseph’s Church; its congregation is already numerous. The children of the country come early on Sunday for instructions; they are provided with dinner and cordially invited thereto by the Very Reverend Superior.

“ The purchase of one square mile has been made for the Mother House of the Community with funds secured as an indemnity for the Sisters’ convent which was destroyed by the Native Americans in Philadelphia, in the month of May, 1844.

“ The Very Rev. T. J. Donaghoe is the founder and director of this new Order. The friends and well-wishers

of this very humble Community will no doubt be pleased to learn that special privileges and indulgences have been graciously granted to it by the Venerable Pontiff and Head of the Church, His Holiness Pius IX."

At this epoch, through God's tender mercy, the long laborious days had grown bright with hope; from the thorns of trial had sprung flowers; vexations and thwarting misapprehensions had been dispelled; peace and happiness abounded. In the hearts of Father Donaghoe, Mother Clarke and all the Sisters was the satisfaction that must have accompanied the fulfilment of their spiritual aims; there was also a solid material basis, the result of the unselfish industry of the Sisters. But they were now about to pass through one of those seasons of trial permitted by God, a time of purgation preparing the way for spiritual fertility, as the frosts of winter make the earth ready for seed-time and harvest. Just at this stage of development a disastrous fire swept away every vestige of the material comfort which had rewarded their patient toil. Early in the morning of May 15, 1849, a bright light was observed on the chapel side of the Convent. At first it was thought that the sacristan had forgotten to extinguish the candles on the May altar, but in an instant the chapel was wrapped in flames. The fire was discovered by Mother Clarke who was so ill that the Sisters whom she awakened had to carry her from the building in which she had been sleeping. The fire spread from the Chapel to the Academy near by. Hastily all were aroused and the first efforts were directed to saving the property of the pupils. In this they were successful, but when morning dawned only a heap of smouldering ashes marked the site of the buildings.

Of the buildings, furniture and supplies, all that the care and labor of the Sisters had accumulated, the loss was complete. Letters, records, notes,—all were reduced to ashes. Of the precious souvenirs, the "singing picture," the

articles of devotion brought from their early home, their books, their clothing, valuable paintings, furnishings for the altar,—nothing remained, but a light plaster statue of the Blessed Virgin hastily caught up by one of the Sisters as she fled through the smoke to safety; this is still carefully preserved. It is useless to dwell upon the thoughts that filled the minds of the Sisters, their terror and dismay. Father Donaghoe was absent from home, and on his return found the labor of years destroyed. But conformity to God's holy will permits no depression of spirits; cheerfulness soon returned. They had to begin again, but begin they did with stout, brave hearts.

The cause of the fire was traced to a weak-minded man, John Kelly, who wandered about the country, and to whom the Sisters had been most kind. On the 29th of April, 1849, Sister Mary Lucy Baker died; her body was brought to the chapel, and during the night the Sisters, as is our custom, recited constantly the rosary for the departed. Seeing the light, this poor man came, and standing near the door as good old Sister Mary Matthias was passing out, so frightened her that she hastily closed the door. This vexed him and he went away angry, threatening vengeance. On the night of the 14th of May he returned and deliberately set fire to the chapel, as he acknowledged when he was questioned about it.

The neighbors were exceedingly kind and brought aid to the Sisters, the women bringing even their best dresses. As soon as the news reached the city, Bishop Loras and Father Cretin offered assistance, and brought generous and substantial help. A wealthy gentleman from Galena, Mr. Leopold, came out next day and asked to see each Sister belonging to the Community. All went to see him, and embarrassed enough they were with worldly dresses on, for their habits they had not had time to save, the first thought of all having been for the children's safety. To each of the thirty Sisters present, Mr. Leopold gave a five dollar

gold piece saying as he handed it to her, "Be faithful unto death!" Parents and relatives of Sisters and pupils came out at once when they heard of the disaster, but not a pupil went home. One and all preferred to stay with the Sisters; and the good parents fostering this kindly, generous spirit, permitted them to stay.

Work was at once begun on a new and far more commodious Convent than the first had been. In the meantime, Sisters and pupils occupied a log house on the farm, and here the classes continued without interruption. At night all joined in arranging an improvised dormitory, and in the morning it was transformed again into a school-room for the day. The Convent was rebuilt first, and was used as a school building until the Academy was ready in November, 1852. All the lumber used in the new buildings was provided by Mr. Alexander Butterworth, the father of Sister Mary Alexis who was at that time a pupil, as were several others who later entered the Community. Mr. Butterworth employed men in the northern pineries to fell forest trees and float them down the Mississippi to Dubuque, where he had them prepared; they were then carried to St. Joseph's Prairie by the neighbors and friends of the Community. This act of generosity was a great boon and was deeply appreciated. The buildings burned were the Academy and the rock Chapel. Fortunately, during a previous winter, Father Donaghoe had built an adobe sheep-fold for the purpose of giving employment to some men who would otherwise have been idle, and their families in want. The clay of which the walls were built was trampled by oxen, and thus made tough and enduring. When the chapel was burned, Father Donaghoe was in distress how to provide a place of worship for the Sisters and for his parishioners. Suddenly it occurred to him that the sheep-fold might be enlarged and used for that purpose. At once he set about building the necessary addition. The walls were lengthened about forty feet, and later two wings were



CHAPEL AT THE OLD HOME.

added, giving to the building the form of a cross. A rough board floor was laid, and folding doors were put up to separate the old portion which embraced the sanctuary, from the part intended for the parishioners. The wings were to be occupied by the Sisters and their pupils. When the last touches were applied the transformation was complete. Thus the lowly sheep-cote still continued to be a veritable Fold where the sheep and the lambs gathered lovingly around the Divine Shepherd enthroned on the rude wooden altar. Loving hands adorned this shrine, and deft fingers made fine laces and wove bright rugs to grace the holy place where pure and innocent hearts were consecrated to the King of kings for time and eternity. In this little chapel precious ornaments were placed at Mary's feet; St. Joseph too received homage of devotion, and many sparkling jewels decorated the old statue on his altar. This statue is now in the Novitiate at Mount Carmel and the statue of the Blessed Mother is in the Postulants' room.

Father Donaghoe's house was built directly back of the sanctuary wall. The old sheepfold transformed into a chapel ¹ in 1849, immediately after the fire, became to the Sisters the most sacred and peaceful spot on earth. This was their place of rest and refuge for three and forty years.

Another manifestation of the interposition of Providence in their behalf, must be related. The casualty of the fire had left them almost penniless. Not only were the buildings destroyed, but the clothing of the Sisters had been burned, so powerless were they and so unexpected was the accident. It was well-nigh impossible to find laborers willing to work for the meagre wages Father Donaghoe could spare, nor was it an easy task to find field laborers at that time even were money in abundance for their payment. But surprising to relate, five good and pious men came to Father Donaghoe at about this time, and offered themselves

¹ The cut represents the exterior of the chapel as it appeared in 1877.

to work in the interest of the Community, asking only to be trained and instructed in the religious life. They were received with welcome; Father Donaghoe gave them a simple rule to follow, and trained them in the essentials of the religious life. After a period of probation he gave them a black woolen habit that they might be distinguished from the other workmen, and permitted them to take annual vows. It was not Father Donaghoe's intention to found a religious congregation of men. The five whom he received understood that God sent them for a purpose; that they would be permitted to live as "Protectors of the Children of Mary," but that their numbers would not be augmented. Hence they were not replaced when God called them after holy lives in His service. They are considered as benefactors to the Community and the Sisters make them sharers in the suffrages for departed members.

Brother Joseph Kinsella, the first to offer his services, had a sister and a niece in the Community, Sister Mary DeSales and Sister Mary James. Next came Brother Michael Fitzgerald whose mother and two sisters became members. His mother was known in religion as Sister Mary Helena, and his sisters as Sister Mary Ambrose and Sister Mary of the Cross. Then came Brother Bernard Carney, a carpenter, just in time to assist in rebuilding after the fire of 1849. He had a daughter in school to whom he was fondly devoted. The young girl died shortly before her beloved father; they are buried in the same grave in the cemetery at the Old Home. Brother Anthony Grant, another carpenter, was the fourth to come, and lastly Brother John Ahearn. Only Brothers Michael and John, survived Father Donaghoe. There were many other applicants for admission but they were not received.

For years after this fire the Community was in straitened circumstances owing to the great loss on which there was no insurance. The school however was well patronized; it was the only Catholic Institution for girls in that part

of the country. Faith and heroism were needed at that time and they were not wanting. In the days of peaceful freedom from anxiety that succeed, we may forget the lesson taught by the pioneers and may fail in due appreciation of their unwavering fortitude. But after long tedious conflict, material success was won, and this was but the outward manifestation of their spiritual victory. Countless favors were lavished upon them by their Divine Spouse as even the most lukewarm could recognize, and Father Donaghoe constantly urged all to gratitude. Their stony path was made glorious by the light of their buoyant hope; trials, calamities even, were acknowledged to be the special gifts of God, and in that lowly Novitiate, valiant souls were trained for the religious life.

That in this time of hardship and distress many postulants should have applied for admission was a circumstance not less remarkable than edifying, strengthening the ever-present trust in God's protecting care. Under careful training the new members became in time accomplished teachers, and the strength and influence of the school were increased. In modest self-abnegation and in effective, humble activity the foundations were strengthened.

CHAPTER VIII

APPROBATION OF OUR INSTITUTE BY HIS HOLINESS,
POPE PIUS IX. 1848-1859

So human weakness grows to strength,
So triumph waits on self that dies;
So God unites His power at length
To aid this generous sacrifice.

HOWARD.

The Trappist Monks come to Iowa.— Archbishop Hughes and Father Donaghoe visit Rome.— Father Donaghoe receives the approbation of the Holy See for his Community.— His Holiness, Pope Pius IX., presents to Father Donaghoe the body of the holy martyr, St. Justinus.— Letters from the Prior of New Melleray.— Consecration of Father Clement as Coadjutor Bishop of Dubuque.— Death of Bishop Loras.— Immaculate Conception Academy opened in Davenport.— Archbishop Hughes visits St. Joseph's Prairie.

AN event directly associated with our history at this time is the coming of the Trappist Monks to Iowa; and it was with no small degree of enthusiasm they were welcomed. The ancient Order of Citeaux had frequently been invited to send a colony to the West, and as at this time the terrible famine in Ireland induced the Trappists of Mount Melleray to consider the matter, Father Clement Smyth with a lay brother was sent early in 1849 to ascertain if the project was feasible. The zealous Bishop Loras knowing how useful an adjunct to his diocese they would be, gave them most cordial greeting and thus was established the Monastery of Our Lady of New Melleray, about eight miles west of Dubuque. In less than two years the foundation numbered forty-seven members, all most exact in the observance of the strict rules of the Order. Father Clement soon built a fine church, a school, and a monastery.

From their first coming to Dubuque, Father Donaghoe was their friend and adviser, and the Right Reverend Abbot who returned to Mount Melleray, Ireland, shortly after the settlement of his brother religious in New Melleray, wrote thus to Father Donaghoe in a letter dated November 27, 1849:

For your help, dear Father, and for the kindness of your good and edifying Sisters, I am very grateful. . . . I had the truly great pleasure of meeting Bishop Loras at dinner in Dublin. We invited Dean Meyler to meet him. All who saw the Bishop, secular and regular, were delighted with him. His manners were admired more even than those of Dr. Murray, the Archbishop, of whom Queen Victoria said, that he was the most elegant courtier she had ever met. I hope to have fifty copies of the Office of the Blessed Virgin to send with the Brothers in February. . . . I love New Melleray as much as Mount Melleray. Cheer up the Brothers, dear Father, in case they require to be encouraged; although I hope and believe that they know too well the history of the Cistercian Order to need any comfort from creatures. Your aid is of a more practical kind, and be assured that if necessary, I will beg through the world, like St. Stephen of Citeaux, rather than leave any debts unpaid. I expect to have fifty Brothers in New Melleray before the first of April. I fear nothing for we have God with us. May He bless and protect you and the Sisters now and forever. This is the fervent prayer of your most grateful friend,

B. FITZPATRICK, Abbot.

After taking part in the Provincial Council of Baltimore in 1849, Bishop Loras went to Europe to make his canonical visit to the Pope. During this visit he secured several seminarians and the promise of a colony of Brothers of Christian Doctrine. On returning from Europe the Bishop brought with him Philip Laurent, and Fred-

erick Jean, sub-deacons; Andrew Trevis, deacon; and Matthias Michels and Michael Lynch not yet in orders. With his accustomed fatherly kindness the good Bishop wrote to his sympathetic flock the following letter:

PARIS, Easter Sunday, 1850.

Dearly Beloved in Christ:

As after a long absence a tender father earnestly desires to see again his beloved children, so it is our desire to return among you, whom we love so tenderly; for "although," as St. Paul says, "we are absent in body, yet in spirit we are with you." These six months of absence we have found to pass heavily, and if we had not spent them entirely for the sacred interests of our holy mission, we could not have remained away from you so long.

In answer chiefly to your fervent prayers for us, the Lord has blessed our pious undertakings. A little colony of young and zealous missionaries, the certainty of having next fall in our diocese some of those truly admirable Brothers of Christian Doctrine, with various other arrangements, less or more complete, for the good of our diocese, which we will more fully detail to you upon our arrival in your midst, are so many causes of gratitude to the Divine Goodness and consolations for the labors we have undergone.

We could now, beloved friends, relate to you many edifying things that we have witnessed in Europe, but "we hope speedily to be with you and to speak face to face" about them; for we intend to leave Havre for New York on April 8th, and to lose no time in being among you in that fruitful field entrusted to our care by the Divine Husbandman. We are sure that you will not neglect to pray for us that we may pass the boisterous ocean in safety and reach home in peace. To that end we request our reverend and truly dear clergy to say at Mass the prayer *pro peregrinantibus* every day for four weeks after the re-

ceipt of this letter. We wish also every Catholic in this diocese would recite for the same space of time and the like purpose the Lord's Prayer and the Hail Mary.

For the rest, beloved brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace and love will be with you. . . . The grace of our Lord Jesus Christ and the charity of God and communication of the Holy Ghost be with you all. Amen.

MATTHIAS, Bishop of Dubuque.

After a voyage of almost five weeks the Bishop with his young missionaries landed in New York, May 12, 1850, and arrived in Dubuque on the eve of Trinity Sunday. With these five students Bishop Loras formed a theological seminary in his own residence. Soon the number was increased by the arrival of others, among them Henry Cosgrove, later the Bishop of Davenport. Father Trevis was ordained in St. Raphael's Cathedral August 15, 1850, and then assisted in parish duty and in teaching the seminarians until the opening of St. Bernard's Seminary at Table Mound, four miles west of Dubuque, in 1854.

From St. Bernard's Seminary were ordained the Reverend Fathers Michael Kinsella, Michael Lynch, William Emonds, and Philip Laurent. When these priests were stationed in their various parishes, they applied to Father Donaghoe and received Sisters to teach their schools in Garryowen, Burlington, Iowa City and Muscatine, respectively.

The diocese was not prepared to support a Seminary at that early period; it was poor and the professors were needed on the missions, so the Seminary was closed, somewhat to the regret of the good Bishop. On January 17, 1855, Bishop Loras wrote to Father Donaghoe from Iowa City, "Here enclosed you will find a draft for \$1000 on Mr. Jesup for Mr. Trevis, to help the expenses of the Seminary for two months. . . . I am settling up all

its accounts which I shall forward to you and from this moment I give up all temporal and spiritual responsibility." "Beautiful old Mound!" wrote Father Laurent, "so loved by its founder, Bishop Loras! Abode of peace, so quiet and romantic, so adapted for study and meditation! when shall better days dawn for thee!"

The return of the well-beloved Bishop was an occasion of great rejoicing at St. Joseph's. On his part he rejoiced to see the transformation that had been effected, for the marks of the fire were painfully in evidence when he had started for Europe. Now the garden smiled again, peace and contentment had never failed them, and the well-attended school and the increasing numbers in the Novitiate betokened prosperity. The anxiety and constant labor made so necessary in recovering their losses told heavily on Father Donaghoe's health, and the following letter from his old friend was a timely one. Bishop Hughes who had been elevated to the dignity of Archbishop of New York thus wrote to Father Donaghoe on October 14, 1850:

Very Rev. Dear Friend:

You have seen already what has occurred in the Church in this country in consequence of the last Council. New York an Archbishopric; F. X. Gartland, Bishop of Savannah, etc. My heart has never experienced a moment's change toward you, my best friend on this earth. I am going to Europe, "near Rome," about the middle of next month. I want you to come with me when I go; to remain with me while I stay; and to come back with me when I return. If you have no money for your voyage, I have. You shall be my Chaplain. After thirty-seven years of labor like yours, you are entitled to a rest for a few months. I shall return next May. If the Bishop of Dubuque will not give you anything for such a respite,

only get his leave and his blessing. Your purse and mine shall be one and common. Come with me then; I count on you. Say nothing however about this, but be here the 12th or 13th of next month. Do not let anything, except obedience to absolute orders, prevent you.

Your affectionate friend in Christ,

JOHN HUGHES, Archbishop of New York.

Again the Archbishop wrote: "Come, I want you. Do not tell me you have no money; I know you have none, but my purse is yours. We have but one heart and one soul. Now do not answer this. The ship will sail on November 15th. Be here to get on board. I must go and I cannot go without you. Be here." Father Donaghoe was urged to accept this pressing invitation and he found it convenient to do so, for the Trappists kindly offered to take up his work in his absence. From New York Father Donaghoe wrote to Mother Clarke:

Mother Mary Francis Clarke,

St. Joseph's Convent, Dubuque, Iowa.

MY DEAR CHILD: This is for you. I tried to write sooner, but as you can perceive from my letter to the Sisters, it is well that I can do it even now. I have pledged you to continue to discharge faithfully, as indeed you have done, the duties to those dear children of mine, and at the same time to be devoted to Jesus, Mary and Joseph. You know I will revisit frequently in spirit the beloved prairie of St. Joseph and see you engaged in the care of my Diamonds. In the most hallowed spots that I shall meet in my travels, at the altar rails and in the Holy Sacrifice, I shall present you at the throne of God and at that of my beloved Mother. Tell Sister Mary Margaret that she shall be a sharer with you especially. I assure you nothing is sweeter to me than those moments that follow danger,

because I recognize the protection of a powerful and vigilant Mother. May we never be ungrateful or abuse her predilection for her poor, weak and devoted clients.

There are eight places engaged for the Archbishop and his friends on the *Baltic*, the most splendid steamer that has ever been launched at New York. We expect to make the run in eleven days to Liverpool. Then you will hear how we fared by the letter that I shall write. You expect a word for yourself? I promised this I think, but whether or not you must have it. I have asked the Archbishop scarcely one question. Friendship reciprocal asks few, for confidence supplies all, as it does with

Your ever devoted Father in Christ,
T. J. DONAGHOE.

They sailed on November 15th, and arrived in Liverpool on the 27th. From London Father Donaghoe wrote to the Sisters at St. Joseph's:

LONDON, December 3, 1850.

To all my little Pearls:

MY BELOVED CHILDREN: I catch a moment to write you a few lines from the great city of London. We arrived here on the 30th; to-morrow we will cross over to Paris, stay there a few days and then go to Rome. I stood the land travel well and the sea voyage better. His Grace compliments me on my apparent improvement. I returned the favor, and said it was all due to the Steamer *Baltic*, to the good sea air and exercise, running 300 miles daily. The gale we had on sea was awful but the majesty of the rolling deep impressed on my mind the power and omnipotence of God. The "Star of the Sea" I invoked with my usual confidence. Here I would be blamed if I said nothing of St. Joseph. I saw a magnificent statue of him since I came, and I met Father Faber who composed the enclosed hymn to his praise. I hope you will

have a beautiful air to it. What else have you seen? I hear you whisper. Well, I saw twenty-one acres covered with the building represented at the head of this letter. Now look at it well, shading the light with your hand. I saw the new House of Lords and Commons, also Westminster Abbey. I had the honor of dining with the celebrated Cardinal Archbishop of Westminster, Doctor Wiseman. I visited the Chapel of the Oratory where the new Puseyites live like the first Christians; their very countenances show the enthusiasm of their gratitude to God.

I have just returned from seeing the Ladies of the Good Shepherd and also those of the Sacred Heart. Now and again I get opportunity to speak about my Community, their Academy, the Jewels therein contained, and that beyond the Mississippi. The nuns are immediately interested, question after question follows, time shortens, and they hope to see me again, etc. I also hold out hope, but soon after find it hopeless, for His Grace is on the wing, and his chaplain keeps close to him. On one occasion in London I was in a dilemma. It was thought I could not escape. I know Bishop Loras will give me credit for it. I sang out, "The Far West! the Prairie! St. Joseph's for me!" It ended with a word about the "Ave Maria" that breathed upward for me. Now as I don't hear what you ask next, I will tell you that I had two dreams about you all, and you know that they are to be read backward. I take a peep in at you in traveling hours. There I see the stove surrounded by my Jewels and Diamonds, then I hear outside the well known cry of the driver; I see the oxen, then the snow and the Chapel. I also see good Father Walsh and his clerk, etc. The Chapel! Hope brightens for I know that the whispers of my dear Children are blended with wishes for my safety, and I believe too that my ever Blessed Mother will hear the prayers of her clients. Be assured that my prayers shall daily meet yours at her throne.

Now, my dear Children, I feel that my paper and also my time are at a close. I say then, *do all things well, or as well as you can*. Write, read, sing, pray and obey well. I have almost closed and did not say a word about the dear little Queen Victoria. Why, I rode around her palace; I think I saw all the windows, yet I did not perceive one of her seven darlings peep out. They missed it, for I had a sweet smile prepared for them. Well, I have one more in store for my own dear Children. God bless you all. Your Father,
T. J. DONAGHOE.

The picture referred to at the head of his letter was one of the great "Exhibition of Industry of All Nations" which covered twenty-one acres in Hyde Park, London. In this letter Father Donaghoe merely mentions a terrific gale which they encountered on the voyage but Archbishop Hughes has graphically depicted it in his celebrated description of "A Storm at Sea."

At this time the Right Reverend Joseph Cretin was in France. He had been appointed Bishop of the newly erected see of St. Paul, and having reluctantly accepted the honor, he went abroad hoping to find some zealous missionaries to assist him in the arduous work of his diocese. To Father Donaghoe, then in Rome, he wrote from his native city,

LYONS, January 30, 1851.

Very Rev. and dear Sir:

The great news I have to give you is that I am affixed to the cross of St. Paul since last Sunday. After three months of anxiety, of consultations and of prayers, I was induced to yield to the advice of the able men I have consulted. But it is not without fears that I have made up my mind to say a perpetual farewell to my country and friends and consent to go to a distant exile in frozen lands. The labors more than the honors attached to the dignity

were making me shrink from it. Now it is done. O dear Sir, help me by your prayers, and by the prayers of your holy Sisters. God is already to try in a particular manner my confidence in Him. . . . If you could obtain from the Propaganda in Rome some help for the mission in St. Paul, you would do a great act of charity. I hope that you are well and that you enjoy yourself in Rome among so many edifying things. Unfortunately you cannot but see many things to sadden a Catholic heart. I am sure you will find your solitude at St. Joseph's very sweet after your return. I expect to bring home with me four or five Marists and several other priests. . . . I am going to Marseilles and Avignon next Monday to collect some money. Could you not let me have at St. Paul two or three of your good Sisters? They could be affiliated with two or three others from France. Which of them would you consent to give? I cannot as yet secure any clergymen from Ireland, but I received hopes from the Superior of Drumcondra about some seminarians who have nearly completed theology. I hope you will help me in this when you go to Ireland in the spring. I will write to Abbot Fitzpatrick to ask his help also. I have received no word from Bishop Loras.

Please present my best respects to the Archbishop of New York. I hope he will bring back a Cardinal's hat from his next journey to Rome. Pray for me at the altar of St. Peter. Please receive the sincere expression of the high esteem, respect and affection of your old and devoted friend,
JOSEPH CRETIN, Bishop.

Archbishop Hughes and Father Donaghoe enjoyed the utmost respect and consideration during their stay abroad. While in Rome they were invited by the English College to take part in the celebration of the feast of Saint Thomas à Becket; and during their stay in the Eternal City in January, 1851, the Archbishop gave a course of controversial

sermons in the Church of St. Andrea della Frate, and on the following feast of St. Agatha, February 5th, he preached her panegyric before a distinguished audience. Rome had now fully recognized his ability, and a pamphlet which he had written on "The Decline of Protestantism and its Causes," was translated into Italian and printed in the Roman newspapers. The Holy Father himself conferred the pallium on Archbishop Hughes. An audience which the Archbishop and Father Donaghoe enjoyed was a moment of supreme consolation to our Founder who had long cherished the project of laying at the feet of the Holy Father the loyalty and devotion of his Community, and with great joy he performed this act of filial piety. The Sovereign Pontiff bestowed upon them special marks of esteem. To each was given the entire body of a martyr from the catacombs. The body of St. Justinus has thus become our precious heritage, and reposes in its oaken casket in our deposit of sacred relics. On this occasion Father Donaghoe received also a special blessing for himself and his Community, as well as kindest words of approval and encouragement for the great work to which he had devoted his life. The farewell gift of the Holy Father, his white embroidered slipper, and the quaint little lamp used by Father Donaghoe to light his way through the Catacombs, are still preserved with care. The travellers left Rome for Vienna early in May, returning to London toward the close of the month. To Father Donaghoe who wished to make a brief visit to his old home, the Archbishop gave the following letter:

LONDON, May 26, 1851.

The undersigned begs leave to recommend to the consideration and kindness of the Bishops and Ecclesiastical Superiors in Ireland, his friend and fellow-traveller, Very Reverend T. J. Donaghoe, Vicar General of the diocese

of Dubuque, an exemplary and distinguished priest, one entirely worthy of their confidence and kindness.

JOHN HUGHES, Archbishop of New York.

On the 11th of June, 1851, the two friends sailed from Liverpool reaching New York eleven days later. A few days in that city, then our holy Founder hastened homeward to sweet St. Joseph's, where he was warmly welcomed by his devoted Children.

His faithful friend, the Archbishop, writes again from New York, May 30, 1852:

My very dear Friend:

If it were not that the good Bishop of Dubuque insists upon it, I do not know that I could muster up courage to write to you after this long, unfriendly silence, and yet, strange as it may seem, my heart could not be truer to you if I wrote every day. I have not much of general news to communicate, since before this will reach you the papers will have made you acquainted with most of what I should have to say. Our great National Council is over, and has been among the most agreeable I ever attended. The President was kind and impartial and at the close he gave evidence of more heart and feeling than I thought he possessed. He fairly shed tears.

It is agreed to recommend that an Episcopal See be erected to which all Long Island shall be subject; another in Newark embracing in its jurisdiction the entire State of New Jersey. . . . However, I shall still have a word to say at headquarters before the matter is finally settled. If, however, my views be disregarded, I shall not much repine.

Bishop Loras has been staying with us these few days. He speaks of you with great affection. He told me he never had occasion to regret having followed your advice, but often had reason to regret not having followed it. He officiated

at Vespers to-day in full canonicals and with full attendance. He professed himself well pleased with all he has seen here. In the Council he had nothing to say except to vote.

Your matter could not be reached, and even if an opportunity had presented itself, it would not have been taken up according to your wishes; I promise you to write a full account of particulars as soon as I shall have despatched my letters to Rome, which will be next Saturday. I wish you to take the letter yourself from the post-office. In the meantime I recommend myself to your prayers and to those of your good Sisters. Believe me in spite of appearances to the contrary,

Your devoted friend,
JOHN HUGHES, Archbishop of New York.

The following series of letters from the Prior of New Melleray, Father Clement, who later succeeded Bishop Loras, will be interesting, and will be found to contain many items of interest that would otherwise have escaped us.

NEW MELLERAY, April 23, 1853.

Very Reverend and dearest Father:

You ask me to preach the reception sermon of six of your good Children. I need not assure you that to comply with your request in that particular is to me both a pride and a pleasure. I feel complimented whenever I am required to do anything for my dearest Father Donaghoe, or for his devoted Children, my dear Sisters of St. Joseph's. I have but little time to prepare a discourse suitable to the occasion yet the subject is so dear to me, and I trust so dear to God, that my heart shall feel all that my lips shall fail to utter. In God are my hopes, He will speak for me, and by His silent voice will speak to the heart that to which my feeble voice cannot give expression. You will please let me know the day which our good Bishop may select for the occasion.

We are all, thanks to God, well content with the present privations, and prepared to welcome brighter days and better times whenever our good Lord is pleased to send them.

Yours affectionately,

CLEMENT SMYTH, Prior.

NEW MELLERAY, June 10, 1853.

Very Reverend dear Father:

From my flying moments, I now steal one to say that we are all, thank God, well and happily content. I regret that I had not a short time of quiet repose to spend with you and the good Sisters on the last day I had the pleasure of visiting your holy Community. As I was denied the pleasure of congratulating our good Sisters on the new accession to their ranks, you will please become my agent in that which would have been to me a very agreeable and pleasing duty. I most heartily congratulate the good Sisters on their noble triumph and bloodless victory, and the older Sisters on their peaceable attainment of priceless spoils. To all the good religious, be pleased to present my most affectionate and respectful regards. Ever the same,

CLEMENT SMYTH, Prior.

NEW MELLERAY, September 25, 1853.

Very Reverend and dear Father:

I regret that I could not have been present at St. Joseph's on last Sunday to witness the reception of the good children to the holy habit of religion. On my return from Father Hore's I was attacked with a very severe cold, contracted on my homeward trip on board the *West Newton*. All the state-rooms were full, so I had to sit up all night. I was left perfectly free to gaze on the wildest scenery of nature along the banks of the Mississippi, and to view the starry host of heaven perform with graceful harmony the mystic dance. . . . I feel persuaded that my good Sisters and also my dear postulants are firmly convinced that I was with

them in spirit and in affection. Be pleased to present the newly received my most warm congratulations and assure them that they have my best wishes and that they share daily in the Holy Sacrifice of the Mass for their advancement in the ways of a perfect life and final perseverance.

NEW MELLERAY, December 21, 1853.

Dearest Father:

The accompanying letter came to me enclosed in a letter from our dear Abbot. There is nothing new in Mount Melleray. The Abbot requires all the Brothers to write him confidentially. This will supply the place of a visit. He asks my opinion regarding the propriety of purchasing. . . . And asks if I consider it would be prudent for . . . Serious questions! What say you? You have a head to see long into futurity. The bell is about to call me away, but before I go, a thousand most affectionate regards to all, and receive as many more for yourself.

Yours most devotedly,

CLEMENT SMYTH, Prior.

NEW MELLERAY, November 10, 1854.

Very Reverend dear Father:

Though buried in solitude in the midst of your desert, I trust that you will not deem these few hurried lines an intrusion on your sweet retirement. Well, how are you, dear Father, and how are all the good Sisters? We are all here to our eyes in business. Husking corn now affords active employment to priests, choir and lay Brothers. I hope my mind will not become a sort of material substance from the many temporal concerns inseparable from my present position. We have purchased some stock and some machinery, costing over six hundred dollars. You must naturally conclude that I have a mint for coining. Well, thanks be to a merciful God, it is really wonderful how we have been

blessed for the last two years. . . . You, also, are silently working miracles at St. Joseph's and yet no voices are raised to proclaim aloud the wondrous works. But though all tongues were silent, yet the works themselves, the very stones of your buildings, will become eloquent in publishing abroad such wonders, and will prompt the thoughtless stranger as he journeys by to exclaim, "The Lord is here, and I knew it not." Many respectful regards to each and all. Your ever devoted friend,

CLEMENT SMYTH, Prior.

DAVENPORT, IOWA, Feb. 19, 1855.

Bishop Loras to Father Donaghoe:

In reply to your extremely kind letter of the 10th inst., I say that under the protection of St. Joseph I shall be in Dubuque on St. Gabriel's day, March 20th; the next day, Examinations of the Seminarians, to which I invite you most cordially at Mt. St. Bernard.

Your sympathy about my temporal welfare here has been too much excited by good Mr. Trevis' friendly report. I do not dislike at all taking my meals in town. Mr. Pelamourgues is extremely obliging, not having failed on a single morning to make a fire in my room. This, however, I dislike on the part of a priest, but we have no servants.

I find time enough for my correspondence, which so far has been wonderfully neglected, and also to read the Holy Scripture, the History of the Church, and theology, for which I find the days too short.

Please tear at once the thousand dollar notes. . . . The triumvirs gave me a very correct and judicious statement about our eight seminarians.

My health is very good, I shall try to face the Lent like a man, or rather like the general of an army, at the head of twenty thousand soldiers. I must pay my debts, Two

thousand five hundred seventy-nine dollars on the 15th. I can sleep but not so soundly as I would do if I were free. When at home something will be done I am sure; and God knows, perhaps as much as to be able to raise the famous building given up.

My best blessings to all our good Sisters, until I offer the Holy Sacrifice for them on the 19th, to take the stage at 8 A. M.

Yours as ever, and more if possible,
MATTHIAS, Bishop of Dubuque.

In 1855 at the earnest request of Bishop Loras, a hospital was opened by our Sisters on 14th St. Hill, Dubuque, though Father Donaghoe gave very unwilling consent to this project. The foundation was beset with difficulty for the work was not in keeping with our vocation and Father Donaghoe foresaw that the establishment would not be a permanent one. In less than a year, therefore, the good Bishop yielded to entreaties, and the hospital was converted into a day school under the auspices of Our Lady of the Sacred Heart.

The school in Davenport which had been closed in 1847 was reopened in 1855 at the earnest solicitation of the pastor, Father Pelamourgues, who requested Bishop Loras to urge Father Donaghoe to grant his petition. Accordingly Father Donaghoe received from Bishop Loras on August 12th, 1855, a letter which reads:

Very Reverend dear Sir:

A letter of the 8th inst, from the worthy Mr. Pelamourgues will, I trust, decide the long pending question of the Sisters for Davenport. He is most sanguine about our Sisters and solicits sincerely their coming to his place. The whole church, his acquirements and mine are ready for them. His new house will be finished by the 1st of September. Many day scholars are anxiously awaiting the

arrival of the Sisters, also three or four boarders. The feeling in favor of their coming is great.

Now, dear Friend, here is my opinion; they desire you there to oversee everything, but at present you cannot go. They also invite me but I cannot go before the middle of September, being then on my way to the Council. What I have to do is to make a promise of two (2) fine town lots at Davenport for the Sisters of Charity of the Blessed Virgin Mary. And by these lines I do it positively. Mr. Pelamourgues wishes two or three Sisters to go down in order to make all arrangements for opening the school September 1, 1855. Now, could you not send Sister Mary Margaret with two or three Sisters after their retreat (15th) with a letter of yours, one of mine and all the necessary instructions? The success, in my opinion, is infallible. See, my dear friend, what you think best to do.

I request Mr. Trevis to go for Mr. DeCailly;¹ there is now a good room ready for him in Dubuque. Receive my most hearty thanks for your most charitable hospitality and the tender care of the Sisters.

The 1st and 7th ought to be memorable days here by the opening of the hospital and the Brothers' School. All right here except money. No matter, God will provide. Pray hard for,

Yours ever in Christ,

MATTHIAS, Bishop of Dubuque.

St. Anthony's School, Davenport was reopened in September, 1855, with Sister Mary Agatha Hurley as local Superior; our Sisters still continue to teach there.

Father Clement answers thus an invitation to be present at a reception:

¹ Father DeCailly, nephew of Bishow Loras, had met with an accident in attempting to break a horse to use on his missionary journeys, and was for a time under the care of the Sisters at St. Joseph's Prairie.

NEW MELLERAY, November 23, 1855.

Very Reverend and dear Father:

So our good postulants can endure neither heat nor cold without a new dress. In truth, I think they richly deserve it, and should receive it. I shall endeavor, God willing, to attend on the 8th of December, and see and judge whether it will be a good fit, and whether they are likely to wear it long and well. . . . If the weather be cold on the 7th of December, perhaps you could, without inconvenience, send over your little carriage for me on that day. I hear the Seminary is broken up, and both professors and students are on the move. How true it is that there is nothing certain in this world. Some minds cannot subsist unless engaged in active employment. Were they doomed to live in indolent seclusion, they would drag out an existence more miserable than that of the convict in his cell, or the galley in his chains. Change is the natural element of such unsettled minds. Most affectionate regards to all.

Yours ever affectionately and devotedly,

CLEMENT SMYTH, Prior.

The failing health of Bishop Loras caused alarm, and Father Clement, Prior of New Melleray, whose noble bearing and austere life had fixed the attention of the Province was proposed to the Holy See as Coadjutor.

The Right Reverend Abbot Fitzpatrick visiting his brother Monks in America spent some hours at St. Joseph's, a welcome guest. Of this visit Father Clement writes:

NEW MELLERAY, April 3, 1856.

Very Reverend dear Father:

The Abbot felt delighted, even honored, at the reception which was his at St. Joseph's. He said that Archbishop Hughes could not have been more honorably received.

The Abbot fears the truth of the report of the coadjutor of Dubuque. I have not the slightest apprehension that Rome could sanction such a choice, even if I were the person most strongly recommended, which I do not believe has been the case. . . . You tell me to make use of the shade while I can. If any efforts are made I will lay the entire plot at your door and throw the blame on your shoulders.

On Easter Sunday, April 12, 1857, Father Clement, whose selection as Coadjutor to the Bishop of Dubuque had been approved by the Holy See, tells the news to Father Donaghoe thus:

Very Reverend dear Father:

The Bulls have arrived and have caused me some anxious and troubled moments. I must seek your advice upon many points. . . . If to-morrow be fit for travelling, I intend to visit St. Joseph's and have some talk with you.

[Again on April 22, 1857, he writes:] The good Bishop spent last Wednesday night here with us, and appeared in all his glory. Never before did I see him in such good spirits. We have arranged to meet in Dubuque on Monday next, and on the day following to take boat for St. Louis. I had another letter from the Archbishop, urging me to be in St. Louis on the 3rd of May, when he would consecrate his own coadjutor and your humble servant, which he says, would give him a very particular pleasure. I hope to meet you at the Bishop's next Monday. I am now in retreat. The Abbot of Mount Melleray will accompany us to St. Louis. Excuse haste and believe me as ever,

Your devoted friend,

CLEMENT SMYTH, Prior.

DUBUQUE, IOWA, June 3, 1857.

Very Reverend and dear Father:

At length I have received a letter from Bishop Loras speaking of the new church. He recommends me to consult you. Our present Cathedral is a disgrace to Catholicity. I thought to begin by getting the basement sunk, this will cost us nothing, then to contract for the mason-work of the basement. Please give me your opinion on this important matter. All here are well. I visited the Sisters at the Hospital to-day and found them quite well. Deepest respects to all. I hope that Sister Mary Catherine will soon be able to come to town.

Yours ever devotedly and affectionately,

CLEMENT,

Bishop of Thanasis and Coadjutor of Dubuque.

DUBUQUE, July 2, 1857.

Very Reverend and dear Father:

On next Sunday, the 5th inst., we are to have a large crowd and cannot go ahead without you. I intend on that day to bless and lay the first stone of the intended church. Perhaps you could attend, and by your venerable presence add dignity and importance to the proceedings. The ceremonies are to commence at 3:30 P.M. You would be in sufficient time by leaving home after Mass on Sunday morning, yet, it would be more agreeable to see you here on Saturday next, though this may not be possible. If the day be favorable we expect some of our Protestant neighbors who seem to be forgetting their former prejudices against our holy religion. I am still a solitary, as far as the body is concerned. I am too much confined here, much more than I was at New Mel-leray. When the Bishop returns from Keokuk I expect a shifting of scenes and more diversity of employment. But variety has charms for some and if such charms can-

not afford recreation to me, they may succeed in gratifying the nature of others. Respectful regards to all.

Ever yours devotedly in Christ,

CLEMENT,

Bishop of Thanasis and Coadjutor of Dubuque.

On February 19, 1858, death came suddenly to our good Bishop Loras, whose health had for some time past been considerably impaired. A note dated February 19, 1858, reads:

Very Reverend and dear Father:

I send you sad news; our dearly beloved Bishop Loras is dead. He was as well last evening as ever I saw him. I happened to sit up late, till eleven o'clock, and indeed very fortunately, for the housekeeper called me saying that the Bishop was moaning. I ran to him and found him suffering greatly, but conscious. I called Bishop Smyth and then sent for the doctor who declared the case hopeless. Bishop Loras spoke only a few words after the sacraments were administered, and at about five this morning he calmly expired. We sent for Sister Mary Catherine at about half-past twelve and she and Sister Mary Agnes remained with him until he breathed his last.

Dear Father, Bishop Smyth requests you to come in as soon as possible.

Yours affectionately in Christ

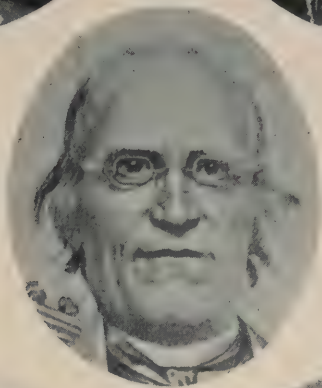
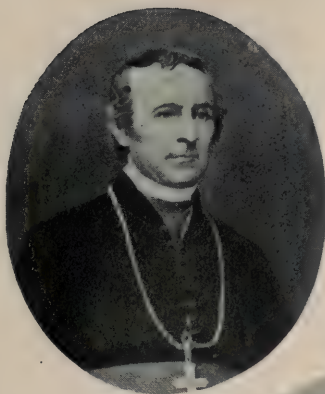
P. A. McCABE.

"The Saintly Loras," this was the traditional name of Dubuque's first Bishop and a close examination of his life and labors proves the fitness of the title. Love and admiration for his real greatness, his superior intellect and his Christian virtues, not less than our feelings of gratitude for his benefactions to our Congregation urge us to speak at some length of his holy life and heroic

labors, and thus make more vivid the memory of one who was at all times a model of apostolic zeal and boundless charity.

The establishment of the Dubuque diocese was of all the works of the Third Provincial Council of Baltimore the most important in results. Bishop Rosati of St. Louis having commended to the Fathers of the Council the Very Reverend Matthias Loras, Vicar General of the diocese of Mobile, as eminently qualified for the burdensome place, he was named to the Holy See and on July 28, 1837, was appointed Bishop of Dubuque. He was consecrated in Mobile, December 10, 1837, being then in his forty-fifth year. He had been twenty years in the ministry, the last eight of which he had spent in the American missions; was in vigorous health, an earnest preacher and overflowing with zeal. The territory committed to him stretched away from the north line of Missouri to the British possessions, and from the waters of the Mississippi to the Missouri river. It embraced also for the time the Territory of Wisconsin which included the whole of Wisconsin as it is now and the northwestern part of Illinois. The religious equipment of this vast diocese was three chapels and one priest.

Immediately after his consecration Bishop Loras set out for France to secure assistance for the conquest of his diocese, and spent many months in soliciting financial help and in recruiting his much needed clergy. A Cardinal, whose death he deplores in one of his letters, but whose name is not given, aided him very munificently, and devised all his episcopal vestments to the poorest Bishop in the Church. Bishop Loras presented his claim which could not easily be contested, and was accorded, so the tradition runs, the valuable and useful bequest. After a brief visit to the Holy Father, he was ready with his two priests, Father Cretin and Father Pelamourgues, and his four subdeacons, Reverend Messrs. Augustin Ravoux,



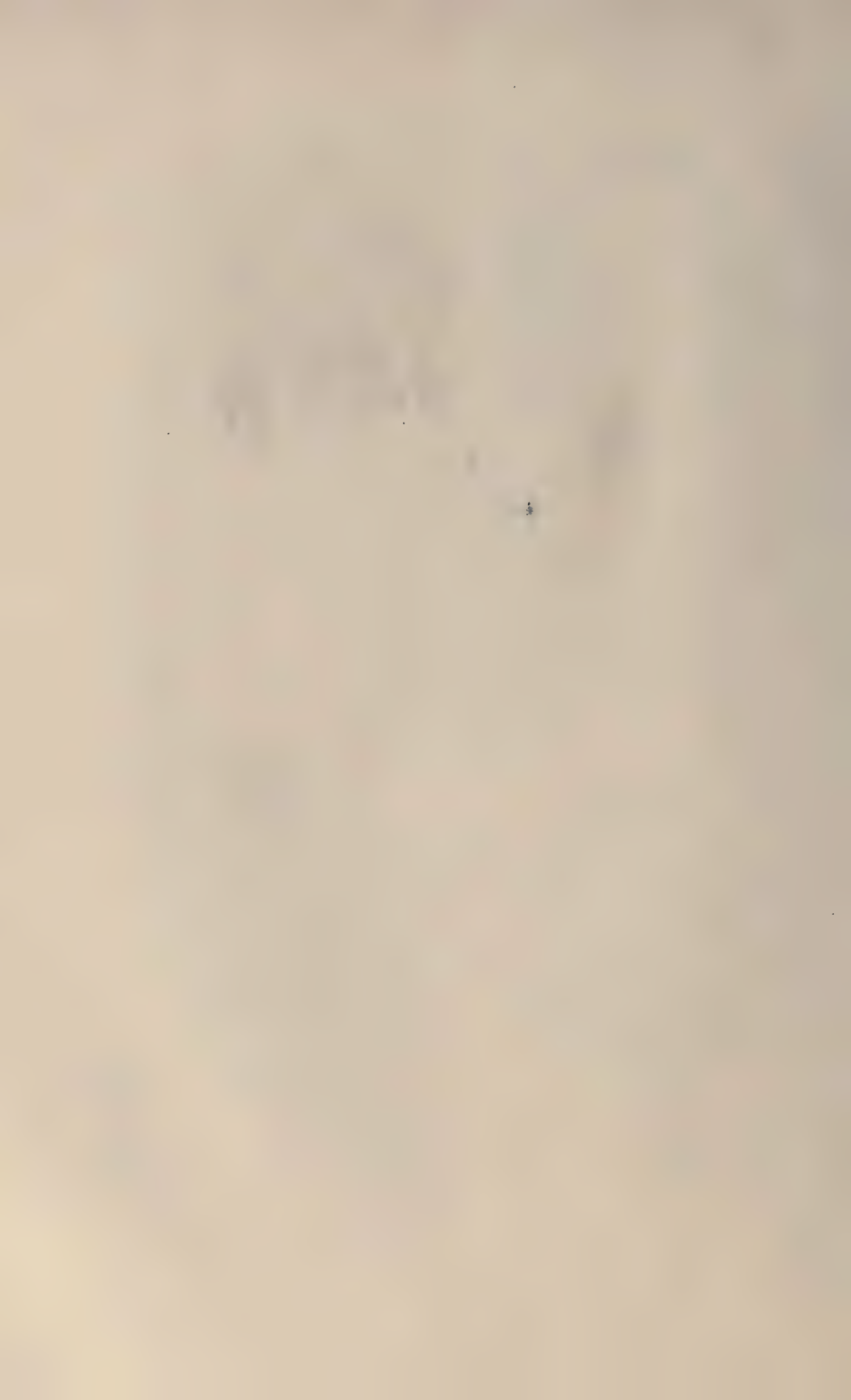
Most Rev. John Hughes,
First Archbishop of New York.

Rt. Rev. Clement Smyth,
Second Bishop of Dubuque.

Right Rev. Matthias Loras
First Bishop of Dubuque.

Rt. Rev. Louis E. Hostlot,
Rector of the American College, Rome.

Most Rev. John Hennessy,
First Archbishop of Dubuque.



Remigius Petiot, Lucien Galtier, and James Causse, to turn his face again towards the west.

In Lyons, the city of his birth, where his family had been wrecked in the French Revolution, he must have been at once overwhelmed by recollection and animated anew by that glorious example, always before his mind, to devote himself without reserve to the work awaiting him beyond the sea. Born August 30, 1792, he was but a babe in his mother's arms when the Reign of Terror culminated in the downfall of Louis XVI. His father, John Matthias Loras, and his mother, Etienne Michelet, were well born and possessed of handsome properties and abundant means derived from inheritance or acquired by trade; for Lyons was the great emporium of the silk trade of Europe, and has been called "the city of capitalists and aristocrats." The inhabitants were, however, remarkable for the simplicity and fervor of their lives; devoted to the practice of their religion and to works of charity among the poor. The young Matthias was the eleventh and youngest child of this truly Christian family, when it came to suffer the awful blow which has secured its glory.

The city of Lyons did not share in the frenzy of the Revolution exhibited in Paris; and when the King fell upon the scaffold, January, 1793, her citizens appalled at the crime and foreseeing the consequences, resolved to make head against it. They were not all royalists; but there was a oneness of feeling against the crimes committed in the name of Liberty. They resolved to be buried under the wall of their city rather than surrender their religion and submit to the reign of anarchy and the despotism of the Convention. A committee of Public Safety was appointed of which Monsieur Loras was chosen a member; the city was put in a state of defence; troops were mustered in and put under the command of General DuPrecy; provisions and ammunition in immense quantity were gathered in the public magazines, and all being prepared, Lyons

threw the gauntlet of defiance to the Convention. At once, Dubois-Crance and Couthon, the commissioners of the Convention, issued proclamations declaring the citizens outlawed, putting their magistrates under accusation, and confiscating private property. Finally the order for bombardment was given. Carlyle says: "Late one night in autumn what sudden red sun-blaze is this that is risen over Lyons City, with a noise to deafen the world? It is the powder tower of Lyons — nay, the Arsenal, with four powder towers, which has caught fire in the bombardment, and sprung into the air carrying one hundred and seventeen houses with it, with a light one fancies, as of a noon-day sun, with a roar, second only to the last trumpet. Worse things are still in store; famine is in Lyons, with ruin and fire. Desperate the sallies of the besieged. Brave Precy, their commander, doing what is in man, desperate but ineffectual. Provisions cut off; nothing entering our city but shot and shell. The famishing women and children are sent forth. Dubois sends them back; rains in more fire and madness. The National Convention decrees the abolition of the very name of Lyons. 'You shall call it *Ville Affranchie* and on its ruins shall be raised a column, and these words shall tell the story — Lyons made war against Liberty — Lyons is no more.'"

Monsieur Loras was arrested, confined in the Exchange until he had turned over the public properties in his hands, and then lodged in the common prison. Meanwhile Mme. Loras spared no effort to effect the liberation of her husband. Accompanied by her children she knelt before Couthon to beg for her husband's life. Her tears were despised; the only answer vouchsafed her was, "Away with these rebel cubs!" Four weeks after his arrest, Mons. Loras was condemned and led to execution. There was an ancient custom prevailing there, according to which the condemned are allowed to make a request that is always granted; one asks for wine, another for tobacco;

some demand brandy; some one thing, some another, according to their feelings at this supreme moment. When this permission was given to Mons. Loras he said: "Let Mons. le Curé of my parish of St. Paul at once be called hither." When this was done Mons. Loras addressed him aloud and in the presence of the assembly with the firm dignity of the early Christians: "Mons. le Curé, I know that as you adhere to the wretched men who are devastating France, you are outside the Catholic Apostolic and Roman Church in whose embrace I have lived and wish to die; but I also know that in our last moments, any priest, schismatic or even apostate, may legally and authoritatively administer the sacrament of Penance. I therefore ask you to hear my confession." Stepping aside, he made his confession, surrounded by the guards, as coolly as if in the regular tribunal. When he had finished he once more addressed the Curé, saying, "Kindly excuse me, Sir, for having spoken to you so plainly, in a public place. God knows I did not intend to give you any pain; but only to save the people the scandal I might have caused them if, without this explanation, I had availed myself of your services. I am ready." The procession moved towards the scaffold, the Curé now busying himself to prepare for death the victims, eight in number; and Mons. Loras after hearing the death blow of each of his companions, submitted himself to the executioner and his head was severed from his body. The remains of the victims were hurried to the cemetery of St. Pierre hard by, for no one dared venture to claim his dead. A few days later, two brothers of Mons. Loras were likewise brought to the scaffold, which was now permanently set up in Lyons. In the course of that year, sixteen members of the Loras family lost their lives rather than give up the principles of our holy faith.

Little is known of the earlier days of the future Bishop. A private tutor had been maintained by the father of this

excellent family for his children, and we are told by Henri Monnin that the Blessed John Baptist Vianney, the celebrated Curé of Ars, had in his youth dwelt beneath the roof, and shared the family life of this admirable household. In an abandoned Carthusian Monastery a little society of priests conducted a school, and here with his saintly companion and friend, John Baptist Vianney, the young Matthias Loras was trained to the life of an apostle, under the same professor, the Reverend Bellet. From his earliest years he was distinguished for the dispositions which, as virtues, marked the lives of his parents; simplicity, generous and faithful devotion. He was ordained to the priesthood in 1817, at Lyons, and became Superior of the Seminary at L'Argentiere. He allied himself afterwards, to the band of missionary priests with whom he had studied, and who were giving missions throughout the diocese of Lyons. He was engaged in this work when he met the Bishop of Mobile, who had come from the United States to secure priests and means to perfect the organization of his diocese. The descriptions of the distant country given by the Bishop, and his accounts of the great need of religious instruction and service among the people, awakened the zeal of the young Frenchman who determined to offer himself for that attractive field.

To leave his home and aged mother was perhaps a sacrifice he had never contemplated before, but she was an adept in the school of sorrow and suffering, and freely yielded him to his vocation. A medallion in our possession given to Sister Mary Agatha Hurley by the Bishop himself not long before his death, will illustrate the character of that admirable mother, and how she expressed her resignation to what she believed to be the will of God. The medallion is of ebony, about three inches square, a circular opening showing a little painting of the Sacred Heart, wreathed with flowers. Around the margin has been very delicately printed these words: "Dans ce Divin

Coeur, O mon fils! pensez a moi, c'est la que tu me trouveras toujours." Below the picture are the words: "Vve Loras a son fils le missionnaire. Obre, 1829." ("In this Divine Heart, O my son, remember me. It is there you will always find me. The Widow Loras to her son the missionary. October, 1829.") She loved the title of widow as that which the Revolution had fastened in hatred and contempt upon her queen, the unfortunate Marie Antoinette—the Widow Capet. From the open wound of the Sacred Heart are distilling minute drops of blood, and we may well believe the tale that they were painted in the crimson of the blood of martyrs, as we realize by careful scrutiny, that the background of this picture has been woven of the silvered chestnut hair of this holy mother.

From that year 1829, he had labored for eight years in the State of Alabama teaching and giving missions, and as Vicar General sharing with his Bishop the burden of the care and rule of the diocese. Now in October, 1838, himself a Bishop, with the benediction of the Supreme Pontiff, he is ready to enter with his fervent associates, the extensive and undeveloped territory that forms his charge. Arriving at New York, he proceeded at once to Baltimore, where he left one priest and the four subdeacons at the Seminary, to learn English. With his remaining companion, Father Cretin, he found further progress stayed at St. Louis. Here they were compelled to remain three months, navigation upon the upper Mississippi being closed for the winter, and an overland journey to Dubuque being considered too arduous an undertaking. But they were not idle; they gave missions to the French Catholics of St. Louis and Carondelet. With the first north-bound boat he and his companions hurried to their chosen field of labor, arriving at Dubuque, April 19, 1839.

The ordinary labors of the prelate were extremely severe, such as he describes in the work of one Sunday; "celebrating the early Mass, singing the high Mass and preaching

the sermon; immediately after dinner hurrying over the river running thick with ice, to Galena seven miles distant, by wagon, to preach and give Benediction in the evening." Sick calls he was always ready to attend, and his labors in the years of the cholera visitation were devoted and exemplary. His Indian charges called out all his zeal. He had met at St. Louis, Father Petit, the last of the Jesuit Fathers to live among the Pottawattamies at Council Bluffs, who had come home to die among his brethren of the Society, and over whose mortal remains it was the Bishop's mournful privilege to read the burial service. He endeavored to provide for his "poor savages" by personal visitation to the Chippewas and Sioux of the upper waters of Mississippi, and to the Menominees at Green Bay; and he assigned the care of these different tribes to Father Cretin, to Father Galtier and to Father Ravoux.

Many laborious journeys were made by him in the discharge of his pastoral and apostolic labors. An old settler tells of a trip he made with the Bishop in a lumber wagon to Fort Atkinson, where a considerable number of Indians were to be instructed. Strips of muslin were tacked up about the altar, over it, behind it, and on the sides, to insure cleanliness. With the greatest composure the Bishop celebrated the Holy Mass while the Indians one after another, in all their paint and feathers, thrust their heads through the openings here, there and everywhere, unexpectedly, and the server of the Mass found his heart often in his throat for anxiety, if not for fear.

There were hard times from the morning of his welcome coming until the evening of his death. To form some estimate of the good accomplished by the efforts of Bishop Loras we have but to contrast the Dubuque of 1839 with its flourishing condition in 1858. On his accession to the episcopal see of Dubuque, Bishop Loras found but one

priest, three chapels and three thousand Catholics in the territory of Iowa and Wisconsin.

In a letter of the Association of the Propagation of the Faith at Lyons in 1854, he summarizes the results of his work. "During the last four years, the northern portion of the immense State of Iowa has been detached from it and forms with the territory of Minnesota, the diocese of St. Paul. Probably ere long the western region will in its turn undergo a like severance. . . . On my arrival here I found only a single priest. . . . At the present time, after two voyages to Europe, and multiplied efforts, my clergy amount to twenty-four diocesan priests and six religious of the Order of Clairvaux. Thirty-one temples have been raised to the glory of the Most High, exclusive of eighteen stations where the Holy Sacrifice is occasionally offered. . . . In May, 1836, there were only a few of the faithful in Iowa; their number at present exceeds fifteen thousand and the majority of emigrants flocking here from Ireland, Germany and other countries of Europe, are Catholics. During the former period the religious communities were known only by name. The Church of Iowa is delighted to see in her bosom six of these holy assemblies laboring day and night for the extension of Faith and Charity in their new diocese."

At the time of his death in 1859, there were forty-eight priests, sixty churches, forty stations, and fifty thousand Catholics in Iowa alone.

The story of his life is wonderfully attractive, and though we find that he took the old well-beaten road to sanctity,—mortification, humiliation, poverty,—he lost nothing by his adherence to the old traditions of what makes life truly great by making it holy. He dealt with the conditions of life as he found them; he identified himself with the work of the world; he was eminently successful though he compromised not at all with the world;

he left an enviable record, one that calls forth admiration and stirs mankind to noble purposes.

Shortly after our Sisters returned to Davenport in 1855, Judge Mitchell of that city offered to give a ten acre tract of land in the suburbs if Father Donaghoe would build there an Academy for young ladies. The time seemed to be unfavorable for such an undertaking but after some hesitation Father Donaghoe wrote thus from Davenport, June, 1856:

Mother Clarke and Sisters:

I seize upon this moment to write you after having breakfasted with the Sisters here. I cannot begin with the beginning but I have accepted Judge Mitchell's gift. . . . It would be impossible to portray the workings of my poor brain, yet my ever Blessed Mother on the 31st of her own month gave peace to my soul, and I have celebrated a Mass of thanksgiving this 1st day of June. I go to Iowa City on Tuesday, will return to Davenport, then to sweet St. Joseph's. We had a collision with another steamboat, no one injured though it was frightful for a few minutes. I suppose the children will expect the 24th of June as Closing Day at St. Joseph's. Love and blessing to all.

T. J. DONAGHOE.

As the land given at that time was at some distance outside the city limits, Father Donaghoe was in no haste to build. He consulted Father Pelamourgues on the subject, and received the following answer:

DAVENPORT, February 14, 1857.

. . . I have no doubt that you could have a good boarding-school in Davenport but the difficulty will be to find a priest to attend it; those in town could not possibly do it. Mr. LeClaire would like to have such a school

near his church, St. Marguerite's, but it is not the place, and ground could not be obtained. People have little knowledge of what is required to keep boarding-schools. I think Reverend Mr. Allemann would be willing to go and reside there for a moderate compensation; he would say Mass, and another priest from town might go sometimes to assist with Confessions. Reverend Mr. Trevis would do that willingly if he continues in Davenport. I would advise you to build this spring. You will have less difficulty now than later. I will try to do all I can for your Sisters who are always good, humble, obedient and willing to do good.

A. PELAMOURGUES.

Though repeatedly urged to proceed with the building Father Donaghoe's judgment counselled delay, and not until July 12, 1859, was the Immaculate Conception Academy in Davenport opened, with Sister Mary Margaret Mann as Superior. Among the thirteen Sisters who accompanied her were Sister Mary Cecilia Dougherty who is now our esteemed Mother General, Sister Mary Clement Harron, and Sister Mary Stella Reed, all of whom give many interesting details regarding the establishment of this mission.

Sister Mary Joseph O'Reilly, Sister Mary Xavier O'Reilly and Sister Mary Isidore McCarthy, now deceased, were also members of this colony, and as we compare the reminiscences of all, we are forced to the conclusion that their powers of endurance were severely taxed. The Sisters had Mass twice a week in their Chapel, but on Sundays they were obliged to walk to the nearest church, St. Marguerite's, a distance of about two miles, over country roads that were all but impassable in stormy weather. The chimneys of their house were poorly constructed and every attempt at making a fire filled the house with smoke. There was no water but that which the Sisters carried

from a pond a quarter of a mile from the house, and the precious but uncertain raindrops which they saved with the greatest care. The first Christmas there found them hungry and penniless, and when good Mrs. LeClaire surprised them by coming herself with supplies for an elaborate Christmas dinner, her generous kindness recalled to Sister Mary Margaret a like occasion in Philadelphia, twenty-six years earlier, and the breakfast provided by Mrs. McDonogh "in honor of our Blessed Mother's birthday."

Sister Mary Margaret soon realized that the location was unsuitable; only a few boarders had been received and no day pupils. The good work which the Sisters were so ready to accomplish was being left undone. When this was represented to Father Donaghoe, he took steps to remove these difficulties, and as we shall see, the trials were so many steps toward success. Sister Mary Joseph O'Reilly's hymn to her great patron was composed at this time, and if Sister's enforced leisure resulted in nothing more than this it could be considered time well spent. Since the first appearance of this hymn, no feast of St. Joseph seems complete without its incentive to renewed devotion to our holy patron; that it dates from August 28, 1859, we see from the original copy in our Archives.

Letters of Bishop Smyth and of Archbishop Hughes offer themselves to elucidate the history of this time, which is thus given in a manner and in a spirit best adapted to satisfy our needs.

BURLINGTON, IOWA, Sept. 25, 1858.

Bishop Smyth to Father Donaghoe:

I received both your letters, for which, and for your visit to Dubuque, please receive my most grateful thanks. The Council closed on last Sunday week and all the Bishops were much pleased with the proceedings. Dubuque was said to be sufficiently represented by the Trap-

pists. The Archbishop of St. Louis and the Bishop of Chicago inquired most kindly after your health and that of your Community. So the Bible has created a civil war in Dubuque, and the sectarian prejudice, long since confined, has at last burst forth and exhibited itself to the public view. I'm glad of it, as it will show Catholics what they could not otherwise understand, or even believe. Catholics can now more clearly see the danger of the public schools than they could heretofore, when worldly policy induced our good neighbors to assume the mask of hypocrisy in order to appear as men of liberal views and liberal principles. I do not regret my absence, lest my presence should prove an occasion of party spirit or prejudiced feelings. I expect to be home about the end of the month when I shall see you and talk to you. Five new Bishops have been appointed for Chicago, LaCrosse, St. Paul, Nebraska, and a coadjutor for the Bishop of Nashville. All are good men, and if confirmed by the Holy See, will become good, efficient Bishops. They have had also much experience in missionary life, at least those who are first on the lists. Hoping that all the good Sisters are well and that they are saying the Hail Marys for me and for the entire Church of Iowa, I remain,

Yours devotedly in Christ,

CLEMENT, Bishop of Dubuque.

A welcome letter from Archbishop Hughes to Father Donaghoe is dated, May 19, 1859.

My Dearest and Best Friend:

These words would have expressed at all times, the feelings of my heart toward you; but they have acquired an additional force and meaning since the receipt of your letter. After my late, long, culpable silence, or rather neglect, I did not deserve a letter from you. But no

more of this at present. I hope to be with you on a brief visit before the end of the month. When I get fairly started I will telegraph.

Your ever devoted servant in Christ,
JOHN, Archbishop of New York.

The visit announced in this letter was made on the 28th of May, 1859. The Sisters were delighted to receive the great prelate, the beloved friend of their revered Father. We reproduce the address of the pupils and their song of welcome.

Most Reverend and Dear Archbishop:

Having at length realized the hopes and gratified the wishes of our dear, venerated Father, by your long expected visit to our Prairie Home, we, his devoted children, joyfully unite in tendering Your Grace our respect and veneration. In you we recognize the far-famed and fearless champion of our holy Religion, the patron and protector of innocence and youth, the benefactor and guide of homeless emigrants, the ornament of the Episcopal throne, and above all, the illustrious and long-treasured friend of our beloved and venerated Father. With due respect and gratitude, we bid you a most cordial welcome to the West. In accepting our hospitality you honor our Prairie Home. May these humble sentiments of the Children of Mary be as acceptable to Your Grace as they are unaffected and sincere.

SONG OF WELCOME.

Thrice welcome art thou to our home in the West
Our lowly, our tranquil, sweet vale;
As we hail the bright star which illumines the East,
So renowned one, thy presence we hail!

For the praise of the name through our valleys hath spread
 From the East where thy triumphs were won,
 And the light of thy fame its effulgence hath shed
 From the dawn to the bright setting sun.

Though many and kind be thy friends in the East,
 Where all do thy presence revere,
 Yet, here mayst thou find in the land of the West,
 A friendship more true and sincere.
 For thou art the treasured, the well-beloved friend
 Of our Father so faithful and true,
 On whose friendship and faith thou mayst ever depend,
 And whose love is still fervent for you.

Though years may have fled, and the sunshine of youth
 Has changed to the zenith of age,
 Still sheds the bright gems of its friendship and truth,
 To glow in the breast of the sage.
 As bright were the scenes of thy life's early day
 And brilliant the course of its sun,
 So blest be the beams of its last parting ray,
 Shedding lustre and light on thy throne.

Not without emotion did these good old friends recall the scenes of their pastoral charge in Philadelphia thirty-three years earlier, and retrace their unwearied steps since that time; and sweet was it to our good Father Donaghoe to hear from the lips of the great prelate he loved so well, these words of appreciation, "You have done well, my Brother. Perhaps your steadfast refusal to come to my vast and populous diocese was best, though for the first time I see it so."

After his return to New York the Archbishop wrote to Father Donaghoe on June 17, 1859:

Very Reverend and Dearest Friend:

I received your letter dated the feast of St. Margaret. I have forwarded by express the final documents between

. . . and myself; together with a copy of the "amende honorable" which they offered by way of reparation for their blunders in my regard. The reading of this will occupy a portion of your leisure time at St. Joseph's. It will give you perhaps new ideas in a great many things which history has recorded in regard to the illustrious. . . . There is one consolation, however, I have been able to suffer in silence under great provocation, for the last six or seven years, and up to this moment the details of the misunderstanding are entirely unknown to the clergy or the laity of the diocese, except perhaps eight or ten in all, who have had the good sense and Christian charity to be more prudent and reserved than . . . who had appealed to them. . . .

I shall have the pleasure of sending you by express in a few days the package of winter wear which I mentioned on the occasion of my visit. I got home safe as follows: Reached LaCrosse early in the afternoon of the day following that on which we parted. Next day I took the cars for Milwaukee, where we arrived in the afternoon, and were kindly received by the good Bishop Henni. I celebrated Mass on the feast of the Ascension in the Cathedral and embarked for the East at twelve o'clock. I lived in the car so to speak, from that noon until we arrived at Grovemount on the Saturday following. After spending a day or two with the widow of my brother and her children, we reached New York on last Saturday afternoon. I had the happiness to officiate pontifically in the Cathedral on the feast of Pentecost. I arrived home with the imputed acquisition of additional pounds of flesh, plenty of sunburn, etc. . . . Please express my kindest feelings to Bishop Smyth and his clergymen, and the fervent, edifying Community over which you have watched so long, so carefully, and with so much success.

As ever your devoted friend in Christ,

JOHN HUGHES, Archbishop of New York.

Other characteristic letters of this good friend will be interesting reading.

NEW YORK, September 27, 1860.

My Ever Dear Friend:

I have just received yours of the 21st inst. I answer first, "manu aliena," but I will add a postscript "propria." First, the collection for the Pope in the diocese of New York was something not to be ashamed of. Second, there will be, in my opinion, a general war in Europe, which will result in sending Louis Napoleon in the way of his uncle, or else France will overthrow the monarchies and political systems of the European continent. In the one case, the Pope will be re-established in the plenitude of his temporal rights. In the other, he will be secure within a small territory around the city of Rome, within which he will be not less as a Pope than he has been, but something less as a temporal Sovereign. Third, as to the New York Cathedral, it is already some thirteen or fourteen feet above the ground. It would be worth a visit from Dubuque (which I wish you would make) to see it. . . . I regret that your health has been poor; but it seems to me that your handwriting improves with the increase of years, whilst mine is becoming, if possible, worse than it was in my youth. The fifty-dollar medal, on the subject of domestic economy, for the best essay among the young ladies of one of our schools was an incidental idea at their late Commencement. It was intended rather to relieve the weightiness of the partings among the young ladies, by a jocose variation, than anything else. The papers have taken it up, and everybody is sending his daughter there. I shall stand by my bargain however.

The Christian Brothers are doing an immensity of good. So far I could not wish a change in their regard. Altogether we have about fifteen thousand children, rich and poor, in our Catholic schools of New York. I still pre-

serve the poetical catchism¹ which you sent me on December 8, 1859. I have read it more than once, and with very great pleasure. The only trouble is, as I think I mentioned to you, that the publishing house in which I have confidence has ceased or rather failed. It will keep, however, and I trust the time is not far distant when it shall appear in print for the instruction and edification of many souls. Give my kindest respects to your Community and ask their prayers for me. I remain, my dear Father Donaghoe,

Your obedient servant in Christ,
JOHN, Archbishop of New York.

Archbishop Hughes was not only a great prelate, he was also a great man; one who will ever rank among America's foremost citizens. His strong character, genius for government, and intense patriotism won for him the respect and often the admiration of his opponents, the esteem and even the lifelong friendship of distinguished men. President Polk through Secretary Buchanan in 1846, proffered him a diplomatic mission to Mexico which he was unable to accept. On invitation of John Quincy Adams, Stephen A. Douglas, and John C. Calhoun, he lectured in 1847 before Congress in the Capitol at Washington. At the outbreak of the Civil War, although not an Abolitionist, he boldly sustained the Union cause, and was in frequent communication with William H. Seward, Secretary of State, to whom he offered useful suggestions on the conduct of the War. President Lincoln in an autograph letter expressed his appreciation of the counsel given. When it was

¹ The poetical catechism spoken of was one composed by Sister Mary Joseph O'Reilly at the direction of Father Donaghoe, who, always anxious for the greater spiritual benefit of the children, believed the truths of religion when written in rhyme could be more readily committed to memory. The task he imposed upon Sister was thus one of zeal for souls. The manuscript, mislaid by those to whom the Archbishop had given it, was never printed, and was forgotten by the Community, when, in 1904, it was returned to the Mother House.

desired to hold France in a friendly attitude towards the Federal Government, Archbishop Hughes was entrusted with this important mission to the Court of Napoleon III, who received him most graciously and was dissuaded by him from recognizing the Confederacy.

The influence that Archbishop Hughes produced on the Councils of France at this juncture is undeniable, and was fully recognized at Washington. On reaching Paris he wrote to Cardinal Barnabo to explain the nature of his mission, and after concluding his work in Paris proceeded to Rome. Though many had censured the Archbishop, he found that Cardinals Antonelli and Barnabo, and the Holy Father himself, approved his action.

Frequent letters passed between him and Father Donaghoe at this time; we present one from each.

PARIS, November 29, 1861.

Archbishop Hughes to Father Donaghoe:

Here I am in Paris, accompanied by Father Francis McNeirny, and acting in the name and by the authority of the Government in Washington. I have not been able to attend to much of any business, having taken a severe cold on my way from London to Paris. Recent events, the burning of the *Harvey Birch* by a Confederate vessel, the admission of the same vessel, called the *Nashville*, into South Hampton, the still more recent capture of Southern commissioners on board a British vessel and under the British flag, have produced an amount of excitement in England such as has not been witnessed on these shores for many a year past. . . . Please present my kindest respects to your good Bishop, and to the Community with the care of which you are particularly charged. Kindly recommend me and the matter intrusted to me, to their fervent prayers, and believe me as ever,

Your devoted friend and servant in Christ,

JOHN, Archbishop of New York.

ST. JOSEPH'S PRAIRIE, DUBUQUE,
Christmas Eve, 1861.

Father Donaghoe to Archbishop Hughes:

Your truly welcome favor of the 29th ult. took me by surprise. I kissed it and thanked God. Public opinion had it that Your Grace and General Scott would be taken by the *Nashville* and kept as hostages for the Commissioners Mason and Slidell. Time calculated to strengthen the fear. Two vessels near the British shore were watching the *Nashville*. . . . General Shields is on his way to take command of five regiments, the Irish Brigade. You will soon hear of battles; they are concentrating along the Mississippi, to sweep it down to New Orleans. We commenced our novena for the affairs intrusted to your care near Paris. . . . We will not cease to pray for you. May God protect you and bring you safe home.

Shortly before the happy death of the great Archbishop Hughes, he wrote a last affectionate letter to his lifelong friend, Father Donaghoe. Having dwelt on the many changes that had come to the Church in this country, and to themselves since their first meeting in Philadelphia, he concluded by saying, "But through all, my heart has never known one moment's change toward you, my best friend on this earth."

The health of the great Archbishop began to break; in December, 1863, he was not expected to live beyond Christmas. The opinion of the physicians was told to him, but he was not afraid to die, and on January 7, 1864, the twenty-sixth anniversary of his Consecration he breathed his last.

Archbishop Hughes rose to his high rank by sheer strength of character and natural genius. Of himself he wrote, "You who must be acquainted with the melancholy annals of religious intolerance in Ireland, may remember that when a traitor to his country wished to make his peace

to the Government of Queen Elizabeth, the traitor's work which he volunteered to accomplish was, 'to root out the whole Sept of the Hughes.' He did not, however, succeed in destroying them, although he rooted them out; proving, as a moral for future times, that persecution cannot always accomplish what it proposes. In the year 1817, a descendant of the Sept of the Hughes, came to the United States of America. He was the son of a farmer of moderate but comfortable means. He landed on these shores, friendless and with but a few guineas in his purse. He never received of the charity of any man; he never borrowed of any man without repaying; he never had more than a few dollars at a time; he never had a patron in the Church or out of it; and it is he who has the honor to address you now, as Catholic Bishop of New York."

He was pre-eminently the great Prelate of the Church in this country, its able and heroic champion, the defender of the Faith, and the advocate of its rights, the ever-vigilant and zealous guardian of its honor. Few public men of his day possessed a more statesmanlike grasp of the genius of the American Republic. He looked upon America as a land of promise opened by a beneficent Providence to the oppressed of the nations. No one could question his abiding love for his native soil; but he would not permit this love to make him lament as an Exile of Erin when he might rejoice as an American citizen, and thus he taught his people.

He exercised the strictest vigilance lest American liberty might engender liberal influences tending to minimize the doctrine and discipline of the Catholic Church. He unsparingly condemned those who, through fear of anti-Catholic feeling, were disposed to conciliate their opponents by seemingly harmless concessions. He was intolerant of the slightest modification or innovation in religion, unless sanctioned by the Supreme Head of the Church. He believed that adherence to Catholic Faith should be bold, fearless,

outspoken and uncompromising in the extreme, and especially so in the face of opposition.

The Catholic Church in America, especially in New York, will never forget his invaluable services. He found her dejected and despised; he made her respected. She was looked upon as the despised sect of foreign emigrants; he made her honored and feared. If he had not become a priest and a Bishop, he would have taken high rank as a general, a lawyer or a statesman. He was physically as brave and as daring as the gallant soldier who made the wonderful ride down the Shenandoah Valley. He would never have yielded to the despotism of a king or to the violence of a mob. They might kill him but he would die with his face to the foe.

"He was a man of mighty deeds, of unequalled services to the Church; and his rare endowments of mind and heart were fully and unreservedly devoted to the cause of his Divine Master. The distinguishing characteristics of the Bishop were his force and clearness and vigor of intellect; his strength of will, his firmness of resolution. Fear, he never knew; his heart was full of undaunted courage, he never quailed before any difficulty or danger or trial; they but aroused his energies to greater strength, to higher exertion. Not that he trusted solely in himself; he trusted in his cause and in that God to whose service he had pledged and devoted his entire being. With these rare endowments of mind he combined the gentler and more captivating qualities of heart. He was the kindest of fathers, the most faithful of friends. He despised everything that was mean, he could never stoop to any trickery or artifice."

He lived and passed away amid stirring times; it was providential for the Church and country that he lived when he did. His natural gifts of mind and heart made him pre-eminent in leadership; not only was he a great ruler of an important diocese in a hierarchy remarkable for distinguished bishops, he was also a master-builder of the Church

in the United States and one of the most helpful and sagacious of the makers of America. Church and nation are indebted forever to the prelate and citizen whose strong personality, indomitable courage, and invaluable service constituted him the man needed in his day to meet critical conditions, when the Church was struggling for a footing in a rather hostile community and when the nation was endeavoring to cope with harassing questions at home and with impending trouble abroad.

Cardinal Newman remarks that the instruments used by God in the accomplishment of His purposes are of two kinds. The first are men of acute and ready mind, with accurate knowledge of human nature, large plans, social and popular, endowed with boldness, instinctive tact and zeal. Such were the intrepid Hildebrand, the majestic Ambrose, the never-wearied Athanasius; and such in our own history, chosen by God for an important work, strengthened by His grace and supported by His arm, was John Hughes, Archbishop of New York.

CHAPTER IX

GROWTH AND DEVELOPMENT OF THE COMMUNITY. 1859-1868

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

LONGFELLOW. St. Teresa's Bookmark.

Progress of the Community.—Precepts of Father Donaghoe.—New foundations.—Sister Mary Margaret Mann goes to Davenport as local Superior there.—Sister Mary Gertrude Regan appointed Mistress of Novices.—Death of Sister Mary Catherine Byrne.—Father Damen, S. J., applies for Sisters to teach in the Holy Family parish, Chicago.—Our Sisters go to Chicago with Sister Mary Agatha Hurley as local Superior.—First postulant from Chicago enters.—Our first retreat in Chicago, August, 1868, conducted by Rev. Charles Coppens, S. J.

IN following the narrative of our Annals, we are impressed with the peaceful and pleasant progress of our Institute. We see the Sisters wholly engaged in their works of zeal, with unabated energy yet with the sweetness of a heavenly simplicity imitating more and more the hidden life of the Holy Family. Their solid piety, their perfect union, their tender charity, ennobled the work-a-day routine, and the sweet memory of their noble lives comes to us through the vista of troubled years like the glad notes of a wild bird's song through rifts in stormy clouds.

Wisely and tenderly our good Father encouraged the weak and timid; restricted the strong and impetuous.



OUR "OLD HOME."
St. Joseph's Prairie, near Dubuque.

While he sought to develop in the Sisters their individual talents and aptitudes that they might do more efficient work for God's honor and glory, he failed not to repeat often the words of his patron, St. James, "If any of you want wisdom, let him ask of God and it shall be given him." In the ninth article of the Constitutions he exhorts us to apply ourselves to the study of solid virtues and of spiritual things, and to be persuaded that these are of greater value than any natural gifts, for they are as it were the soul from which all our life should receive force and strength. It was his constant aim to stimulate the fervor of the Sisters; to each he wrote or spoke as best suited her disposition and character. As an illustration of his manner of keeping the Sisters interested and engaged in something for the common good, we quote the following letter to Sister Mary Joseph O'Reilly.

Your letter had the desired effect and I declare it made me poetically inclined as the enclosed notes on "One Hundred Years to Come" will indicate. Now I wish you would try your hand on them. Although I may direct, still I wish you to use your own superabundant fancy. First, I like all things old, I like all things new. Title—One Hundred Years Ago. Time—a hundred years ago. Place—west bank of the Father of Waters. Objects—the red man free, the forest, the wigwam. Now—the river banks ornamented with churches, convents, schools, etc. Then bring in one hundred years to come adapted to the foregoing, so that young ladies can by repetition join and alternate *so well* that Brother John will protest. Yet, forget not, all for my Blessed Mother's honor the whole length of the Mississippi, three thousand miles. I refer you for news to Sister Mary Margaret. Keep up your spirits, my child, I will soon see you. God bless you.

Your Father,

T. J. DONAGHOE

Sister followed these suggestions and wrote a poem which was sent by Father Donaghoe to his old friend, the Most Reverend Archbishop Hughes; it was published in the Metropolitan Record the following month. We reproduce it here for the pleasure of the reader who may like all things old, and all things new.

A HUNDRED YEARS AGO.

Ye Western wilds! Who tilled your soil
A hundred years ago?
Who shared the red man's sport and toil
A hundred years ago?
Who for your weal
Did legislate?
Who sat upon
Your chair of state?
What politician then of note
Stood forth to claim the public vote
A hundred years ago?

What now stands where the wigwam stood
A hundred years ago,
Where rang the war-whoop through the wood
A hundred years ago?
The stately dome,
The homestead dear,
The golden harvest
Waving near,
The telegraph, the forge, the mill,
Keep clicking on where all was still
A hundred years ago.

Father of Waters! what of thee
A hundred years ago?
Who trafficked on thy bosom free
A hundred years ago?

Where then were all
The noisy train
Of floating villas
Seeking gain?
The rushing car on iron rail,
Sweeps now where swept the red man's trail,
A hundred years ago.

Where are the prairie flowers that sprang
A hundred years ago?
The birds that in the forest sang
A hundred years ago?
The birds have flown,
The flowers are dead;
But Mary's children
In their stead,
Have come to deck the groves and bowers
Where Indian maidens wreathed their flowers
A hundred years ago;

Where Bishops great, and Fathers kind,
A hundred years ago,
In bonds of friendship true combined
A hundred years ago.
Stood they together
Side by side,
To stem the bigot's
Scathing pride,
When Old St. Joseph's and St. John's
In Willings Alley made but one,
A hundred years ago.

The last stanza refers to the amiable presence of many ecclesiastics who made their home at St. Joseph's in Willings Alley, Philadelphia; and to the Hughes-Breckenridge Controversy in which Fathers Hughes and Donaghoe stood side by side in a friendship which appeals to us the more strongly "Since the night," as Father Donaghoe said, "the Blessed Virgin made us Brothers."

Notwithstanding the difficulties with which the Sisters had to contend, their ranks were strongly recruited by new members who proved themselves to be fit instruments for extending and furthering work for the glory of God and the good of souls. Yet all this was done quietly and as our venerated Founders would have all our actions performed, in imitation of the hidden life of the Holy Family.

For various reasons it was considered best to reserve the buildings at St. Joseph's Prairie solely for the use of the Community, and to transfer the school to Fourteenth St. Hill in the city. This was done in 1859. The change provided greater retirement for the Sisters, and more ample facilities for that careful training whereby the Novices, now coming in increased numbers, might better understand their sacred obligations. The large accessions of members permitted the undertaking of new missions, and the field of activity continued to widen.

In the summer of 1860, a third school was opened in Davenport, this new mission being in St. Margaret's parish of which the Reverend Henry Cosgrove was pastor. Sister Mary Clement Harron was appointed Superior. A year later, in 1861, St. Agatha's Seminary in Iowa City was opened in the pastorate of the Reverend William Emonds, with Sister Mary Agatha Hurley as Superior.

At about this time Father Donaghoe realized that the location chosen for the Academy in Davenport was unsuitable. Feeling even more keenly than his dear Children the privations to which they were subject and believing there was little use in making longer trial, he rented a building known as the Sargent residence, on Brady Street, and thither the Academy was transferred in 1861. So many pupils then sought admission that the Sisters could not spare class rooms in the academy. That house was reserved for the living apartments and an adjacent building was fitted up for class rooms. We shall quote freely the letters at our disposal; they will admit us to a more intimate knowledge

of the time, and better than any lengthy description will make the past live again for us.

DUBUQUE, September 5, 1861.

Father Donaghoe to the Sisters:

Now not wishing to keep you kneeling too long, I give you my blessing. In the second place I return thanks for your long letter and still more for your sweet verses for my birthday. Are you aware that you have made me one year younger than I am? T. J. Donaghoe was not born but baptized on the 23rd of Feb., 1795, and this is Feb., 1861. I think I hear you ask how I am. Well, I begin my sixty-seventh year in not the best way,—rather drooping, perhaps the month of St. Joseph will give me a return of strength. . . . What about the Spiritual Combat? Read it again, leisurely, paragraph only,—then reflect on it, and you will be able to sip a little essence, and that for your own interior. Tell me how you succeed. Sister Mary Veronica, I think, begins to fail slowly. Poor child! I will watch her and aid her to secure the graces God will bestow upon her. Join us in your Holy Communions for that end. May God bless you, my dear Children.

DUBUQUE, September 13, 1861.

I read attentively your letter and also the one to Mother. I pray to God to bless my child and her interesting school. I can perceive the little anxieties that invariably accompany such a charge, they make you begin to stir up, all for God. Poor Sister Mary Philomena is shattered, she is fast declining. I wish you to begin a Novena for our dear Sister Mary Veronica. She is wearing away fast, yet doing her best in preparation, and we are all united to help her. Poor Mother Clarke's countenance shows her deep concern for Sister. You have your noise of war, it is the same here. I do not expect it to end soon. I am unfit at present to travel,

still I get along here at home. Love to all my dear Children. May you and they be blessed in all your duties.

DUBUQUE, December 12, 1861.

Sister Mary Aloysius O'Leary died in Dubuque at 9 o'clock on the feast of the Immaculate Conception. Her remains arrived at St. Joseph's on the same day and were interred on the 9th. She had a happy death at the close of a long and holy life. You will have the usual prayers and Communions offered for her, and Father Kinsella will say Mass for her. Father James praises you all. I think you may thank God, as indeed you do from your inmost soul. Renew your holy Vows and mutually encourage one another to love your God and to serve Him through light and darkness. Sister Mary Catherine came out with the funeral; she is now lying in a precarious state. I trust she will recover. I told her I did not like to see the Dublin ladies take the hint of going off. Say a prayer for me. May our Immaculate Mother bless you and all my dear Children.

In the spring of 1862 the Reverend Philip Laurent went to France, where he intended to remain, but yielding to the entreaties of his parishioners he returned to Muscatine in about a year. During his absence the St. Matthias' parish was under the care of the Reverend Michael Kinsella, who labored zealously under many difficulties and hardships. Father Kinsella was scarcely settled in Muscatine when he applied to Father Donaghoe for Sisters to take charge of the school. Having secured the promise of Sisters, he held a bazaar for the purpose of making the necessary preparations; the school was to be free. On the 17th of May, 1862, the Sisters arrived in Muscatine, with Sister Mary Angela Quigley as local Superior. Father Kinsella who had occupied rooms in the house of a German family vacated them in favor of the Sisters, and took up his abode in one of the

school rooms, in a corner curtained off. The good priest suffered this inconvenience uncomplainingly until the Sisters moved into their new Convent on August 14, 1862.

The Reverend John J. Marsh of Wolverine, England, a very holy priest, who had been a theological student with Father Cosgrove under Father Trevis in Davenport, was appointed pastor of Corpus Christi Church, Fort Dodge, in 1859. He was exceptionally gifted, an erudite scholar, genial in manner and prepossessing in appearance. In his zeal for the welfare of his people, he assisted with his own hands in the building of the church and altars, and in preparing the school. On June 23, 1862, he wrote to Father Donaghoe from Fort Dodge thus: "I have been expecting to hear from you every day since last February about the Sisters whom in your letter to me in December last you were kind enough to say that I should have. I have in consequence deferred my visit to Dubuque till the present time, fearing that I might arrive there when you were not prepared to start them out with me on my return home, as there would only be a few days' notice of my arrival. I heard last week from Dr. Brazill, and from his letter infer that you are expecting me at St. Joseph's and also that the Sisters are prepared to come out here. It is my intention to leave here on July 1st next, trusting to arrive in Dubuque on Thursday afternoon. I have thought it might be more convenient to you to give this notice, as I hope the Sisters will be allowed to return with me the following week, leaving Dubuque on Wednesday, July 9th. I should be pleased if you could have their baggage brought into Dubuque, so that I upon my arrival there may send it off upon the railroad to Cedar Falls, where there will be a team to bring it on here, so that it may arrive as early as they do."

Father Marsh came to Dubuque for the Sisters and returned with them to Fort Dodge. From there he wrote on July 11, 1862: "I have the greatest gratification in informing you of the safe arrival of the Sisters at Fort Dodge

at about quarter past nine o'clock last night, Thursday, instead (as I expected) of arriving here only to-day, Friday. When we arrived at the terminus of the railroad at Cedar Falls, I was pleased to find that the Sisters were in good spirits, and not much tired with their journey. At their united desire, I applied to the agent of the Stage Company to forward us direct upon our journey, a request which he complied with; we therefore travelled in the stage all Wednesday night, and until quarter past nine on Thursday night, when we arrived here all safe, and all in good spirits. Deo gratias!

"I think the Sisters are pleased with Fort Dodge and its surrounding scenery. The school is progressing as fast as men, horses and oxen can carry it along. Knowing that it would relieve you from anxiety when you heard of our safe arrival, I thought I would write you a few lines to tell you that we are here safe. I was afraid that the continued travelling would prove too fatiguing to the Sisters, but they endured the journey exceedingly well, and we are all highly gratified that we took the resolution of starting immediately for Fort Dodge from Cedar Falls, as we escaped one night upon the road, and the scorching heat of the whole of this day, Friday."

The Sisters who went thus to Fort Dodge with Sister Mary Michael Nihil as local Superior, labored successfully for nearly four years in Corpus Christi School and won the hearts of all. In the winter of 1866, Father Marsh contracted a severe cold which resulted in his death on the 22nd of February of that year. Reverend Father Brazill of Des Moines, the nearest resident priest, travelled two days through the piercing cold to administer the last sacraments to his dying friend. After the death of Father Marsh the Bishop was unable to send a priest to Fort Dodge; the Sisters were consequently left without spiritual attendance, hence Father Donaghoe recalled them to Dubuque in 1866, and the first mission in Fort Dodge was closed.

DUBUQUE, October 25, 1862.

Father Donaghoe to Sister Mary Joseph:

I permit you to receive the number of boarders you specified, that is five. They are to bring their own supplies of everything they may need. I give this permission only upon the representation that otherwise these children would be deprived of religious instruction. At present we cannot fit up a boarding school there. My resolution is not to allow any money to be expended in any of our houses without my full consent. You would not wonder at this if you only knew the pain of mind as well as the sacrifice of property I have had to endure, in order to pay my debts. Thanks be to God I am succeeding. You know I have always borne in silence my sorrows, ever appearing cheerful whilst my mind was only bearing up against the burden. I can do this no more.

Sister Mary Cornelius has gone to receive her reward; her death was that of the just. I think Sister Mary Antonia in Burlington will be next. You are all to go into Retreat on the 1st of November. I rejoice at this for my dear Children. Your good pastor Father Emonds has in his zeal procured you the favor of obtaining an old saint for your guide. I have told Sister Mary Gertrude that she is to come to take charge of the Novitiate. The Bishop has returned from Europe, he could not get a priest. He has brought two candidates, sisters of the name of Ryan. The niece of Father Kelly of Jersey City enters with them.

Sister Mary Margaret Mann, our first Mistress of Novices, retained that all-important position until her appointment in 1859 as Superior of the Immaculate Conception Academy, which was opened that year in Davenport. Sister was succeeded by Sister Mary Gonzaga McCloskey whose failing health obliged her to ask for release from the charge. The permission was reluctantly given, for Sister had filled the position with satisfaction to all.

Sister Mary Gertrude Regan who had returned from Potosi, and was Superior of the School of the Sacred Heart in Dubuque, was the next Mistress of Novices, taking charge of the Novitiate on the 29th of October, 1862. She was accompanied by the Misses Mary Kelly, Ann Ryan and Sarah Ryan, her first postulants, who received the habit on February 3, 1863, taking the names, Sister Mary Assisium, Sister Mary Rosalia and Sister Mary Euphrasia. Sister Mary Gertrude continued in this office from 1862 until 1877, when she was appointed Assistant to Mother Clarke whose age and delicate health made this aid desirable.

Sister Mary Michael Nihil was the third Mistress of Novices, and after a period of great usefulness was succeeded by Sister Mary Cecilia Dougherty who continued to hold this responsible post until her election as Mother General in 1894, when Sister Mary Gertrude Regan, retiring from the position of Mother General, was again placed in charge of the Novitiate.

DUBUQUE, May 24, 1864.

Father Donaghoe to the Sisters:

MY DEAR CHILDREN: I hope all is now at rest at the ex-Capitol. I stood fully determined under the varying circumstances, with the help of God to be the representative of my Blessed Mother's dear Children. . . . The old folks are here at sweet St. Joseph's, I mean the *first old five*. Some go to-day, and perhaps will never see the like circumstances again. I cannot tell the day I will see you. One whole day to talk and thank God together will do. You and all my Pearls will have a pleasant time. Oh, may God be glorified in all our works! To-morrow, forty-one years ago, I celebrated my first Mass. I will take the liberty to put your hearts, and the hearts of all my dear Children in my anniversary Mass intention. May Heaven be your aim and may God bless all my Children.



SOUTH VIEW OF THE OLD HOME.
Showing Belfry and Infirmary.

DUBUQUE, December 13, 1864.

I have received your application for the renewal of Vows. In granting your request, I will briefly observe that in your preparatory examination and your sorrow for the defects of the past, you will seriously renew a strong resolution to be faithful to your obligations of Obedience and sisterly love for one another,—without this spirit and use of contradictions, humble prayer and a better use of meditation, charity for an uncharitable world, can we account ourselves faithful? Thanks be to God, you belong not to it! Will you now belong to God and Him alone? Yes, you will. May then God and His Immaculate Mother bless my beloved Children.

MUSCATINE, September 2, 1864.

To-morrow we start for Iowa City. I took Sister Mary de Chantal and Sister Mary Aloysius from Sister Mary Margaret. Her house is well filled — twenty-eight boarders and a large select school. I was tempted with my full will to purchase Hill's great house for \$35,000. He takes the Immaculate Conception at \$6,000 as a cash payment and all the greenbacks I please to give, and the balance in ten or fifteen years. I would not for my part draw back. I will return to Davenport on Monday, the 5th. . . . If I can, I will arrive at home on Friday. Sister Mary Regis is out of danger, or I would not dare to leave her. Sister Mary Margaret is well, and also Sister Mary Catherine. I am well and in good spirits. Give my love to every one. The Hail Marys! Let me have all! May God and our blessed Mother bless you all, direct me and bring me safely through. All in honor of the Nativity of the Blessed Virgin Mary and your first *sit down* in Willings Alley on the 7th of September, 1833.

Your Father,

T. J. DONAGHOE.

DUBUQUE, December 31, 1864.

This is the last of the old year, 1864. The new year will bring its favors and its troubles; troubles we would avoid, yet we are assured that crosses are favors in the holy designs of God. May they be so to us!

Father Donaghoe was now shattered in health, and advanced in years, hence travelling caused him great pain and fatigue, as much of it had to be done in flatboats on the Mississippi or over rough roads by stage. His seventieth birthday, February 23, 1865, he spent in Davenport, where he was engaged in transacting business for the Immaculate Conception Academy. He was remembered by his Diamonds and Pearls on St. Joseph's Prairie, who wrote: "We all wish you every happiness, both spiritual and temporal, on this your seventieth birthday. Father Kinsella arrived last evening, heard confessions, and said Mass this morning. Our Holy Communion was offered for you. . . . May God send you safe home."

St. Ambrose' School, Des Moines, opened in 1865. The arrangements made were somewhat at variance with Father Donaghoe's ideas of prudence, but ever willing to make concessions where the souls of God's little ones were in question he consulted Mother Clarke, then wrote to Sister Mary Margaret thus: "Let me know your opinion. I look upon it as a bad beginning; we incur a debt that we are hardly able to meet. . . . Thanks be to God, I will rely fully on my Blessed Mother. We begin a novena on All Saints to ask God's direction. Last year you had the first Mass in the Immaculate Conception on November 1st. Reverend Father Marsh was then alive. . . . May God bless you, my Child, and bless your school and all its inmates."

Acting upon the advice of Mother Clarke and Sister Mary Margaret, Father Donaghoe finally decided to accept the conditions and send the Sisters to Des Moines where he hoped to see great work in Catholic education accomplished.

He selected Sister Mary Michael Nihil, who had just returned from Fort Dodge, as local Superior. Six Sisters accompanied by Reverend Father Egan left Dubuque on October 30, 1866, for this new mission, arriving in Cedar Rapids in the evening. Next morning, after an early Mass they continued their journey towards Des Moines where on November 1st they were cordially welcomed by Father Brazill who had vacated his house for their accommodation.

Some incidents of this journey may here be related. In Cedar Rapids they accepted the hospitality of Father Cannon. After Mass they hurried to the depot for the train which was to take them as far as Boone; there was no railroad into Des Moines at that time. An accident caused a delay and Boone was reached at nightfall. Next morning though a violent storm had set in, the journey was continued by stage over poor roads, and Des Moines was reached in the evening.

DUBUQUE, May 4, 1866.

From Father Donaghoe:

May our Blessed Mother smile on your offering to her this month and every month. God willing, I will go down to Davenport on the 15th to build school rooms for the devoted children. May God and His Immaculate Mother direct, protect, and bless you all.

DAVENPORT, May 24th, 1866.

To Mother Clarke:

The last account of your illness alarmed Sister Mary Margaret. In the doubt, I gave her a whole week of vacation to go to see you, and Sister Mary Catherine and I will guide the helm here at Davenport. . . . Always tell me how you are. I would not believe that you were so ill when you could write so good a letter on the 22nd. Next Thursday, Corpus Christi, the 31st, we will begin the novena for

the feast of the Sacred Heart. Let the adoration be from two to six, each day of the novena. We will all meet in the loving Heart of Jesus, to carry out His intentions whilst on earth, now in Heaven and in our Tabernacles. I will write you without waiting for yours; still, write if you are able. I told you I wrote something of St. Joseph's 22d anniversary, 1844, since my own 43d on the 24th inst. You will thank God for us both, and praise God for His mercies. God bless you.

Your Father,

T. J. DONAGHOE.

DUBUQUE, June 6, 1866.

To all my dear Children:

I write this only to salute you in advance in the Sacred Heart of Jesus. Our dearest Lord has graces innumerable for us, but we must love Him. I will offer Him your hearts on the feast of the Sacred Heart. Join with me from your inmost souls. Cannot Sister Mary Chrysostom paint some Sacred Heart pictures, and can you not have some small photographs made from them? Sister Mary Margaret has just returned after visiting Mother Clarke who is recovering from a severe attack of illness. I can not tell you the day or the hour next week I will see all my Diamonds and Pearls in Iowa City. God bless you, my beloved children.

T. J. D.

DUBUQUE, September 15, 1866.

To Sister Mary Agatha:

This is the first letter I have written in ten days,—too sick to write. To-morrow will end the novena for the Seven Dolors of our Blessed Mother; we will continue it for the same intention as the last. May our Good Mother deliver us from that trouble in. . . . It would cost me far less to bring all home. . . . I know this is preferable, but I submit to the advice of all our priests. We have received good things of our Divine Lord; will we refuse to



SISTER MARY CATHERINE BYRNE.

Died October 8, 1866.

take a little share of His Cross and our Mother's Dolors? A secret — to-morrow, I will add seven more to our number. The last is 144; the multiplication is finished. May God bless you and all my children. T. J. D.

DUBUQUE, October 8, 1866.

To my dear Children:

I have to announce to you the death of our dear Sister Mary Catherine. She spoke to me with a clear voice for half an hour, expressed her resignation to die, then sank slowly and was recollected. The Sisters and three priests witnessed her death. Indeed it was a holy death, yet, let us pray for her. Her labors in religion are to be rewarded. My time to talk with her was short, but it was a mutual consolation. Thirty-three years in religion, and that under my care! May God give me as happy a death when He wills it. Sister will be waked to-night in Dubuque and to-morrow at sweet St. Joseph's. Have the rosaries, prayers and Communions in this month for her.

Sister Mary Catherine was the first of the original five to go to her reward. She was deeply regretted by Father Donagho and by the entire Community, as well as by all who had known her or had come under her sweet influence.

Sister Mary Catherine's early home was in Dublin. Her father was the manager and confidential adviser of a large importing firm in that city, a most trustworthy man who made the interests of the firm his own. One of their vessels laden with a rich cargo was wrecked when almost in sight of port with the loss of every man on board. Hearing of this disaster Mr. Byrne fell dead, and his wife survived him but a short time. Catherine, their only child, was placed in care of the Nuns, and her tender piety not less than her many noble and amiable traits of character received fostering care. Her coming to our Community we have already noted. The Right Reverend Abbot Fitzpatrick, to whom

a notice of her death was sent, wrote on November 17, 1866, from Mount Melleray Abbey, Cappoquin, Ireland: "I am truly grateful to you for your very kind note of the 27th ult. To-morrow, Sunday, the entire Community being assembled, prayers will be solicited for your dear departed Sister Mary Catherine. May she rest in peace! The next day I shall say Mass, please God, for the same pious intention and apply to her holy soul a plenary indulgence. You think possibly I may still recollect her. You are right, but you might go much farther. It is impossible for me ever to forget her. I found her one of the kindest, most considerate, most gentle, most charitable beings I ever met in any country. In the July of 1849, I was sick and she visited me. I was not hungry nor thirsty, but she gave me to eat and to drink. I was mourning and she comforted me. She was meek, she shall possess the land of the Living. She was merciful, she shall obtain mercy. She was clean of heart, pure as the snow of heaven; she shall see God. Oh, I hope she sees Him already! I would exchange places with her this instant."

To Father Donaghoe the Abbot wrote: "Under God, Sister Mary Catherine saved my life; and my gratitude to her and to all the Sisters will be as lasting as my life. Never can I forget the happy hours I spent at St. Joseph's where all I saw edified me. However, lest this remark should make your humble Sisters proud, tell them for me that they are not half as good as they ought to be, and that I say the same of all my own flock including in a special manner the Shepherd himself. May God bless and protect you and the Sisters now and forever. This is the prayer of your grateful friend,

"B. FITZPATRICK, Abbot."

For reasons not known, the purchase of Hill's beautiful mansion on 8th and Brady streets, Davenport, though long

talked of, was not made until 1866. The following memorandum of the transaction in Father Donaghoe's writing has been found: "Sunday within the Octave of the Immaculate Conception, December, 1866. I have purchased a house in Davenport and have called it the Academy of the Immaculate Conception. My endeavors, my prayers, my Masses are to request Mary Immaculate to take it and the Community under her patronage and special protection, that Jesus and Mary Immaculate may be praised by its inmates; and the honor and service of Jesus her Son, be ever more and more extended through America. By Mary's aid and with the grace of God, I shall devote myself and all my energy to this end.

"T. J. DONAGHOE,
"Indignus filius B. M. V."

Father Pelamourgues purchased the first academy, which was outside of the city limits, for the Sisters of Mercy, paying for it six thousand dollars. With this amount Father Donaghoe made his first payment on the Hill house. The old building was converted into a hospital.

DUBUQUE, February 14, 1867.

Father Donaghoe to the Sisters:

I see at least some of the difficulties our Institute has had to endure, and probably the cause of them. How relieved I would feel if I could glance into the future and see that my beloved Mother Mary will be pleased to give her truly devoted and humble children the peace they seek. Next Sunday I hope to be able to celebrate Holy Mass, the last two Sundays I have been unable to do so. Pray all of you for me, and pray for yourselves, for time hastens on. May God enable you and all my dear Children to love and serve Him faithfully.

DUBUQUE, March 15, 1867.

At my request Mother Clarke wrote that you and Sister Mary Germanus should come to sweet St. Joseph's; it will cheer Sister as it did Sister Mary Benedict and Sister Mary Basil who at my request deferred their flight to their blissful home a few months at St. Joseph's Prairie. Although your vacation is short it will serve to take off the cobwebs. I will rejoice to see . . . once more. I have no bitterness, so no one need fear. I have proposed to myself to use the things of this world as if I used them not. May God bless you and all, and may our Mother Immaculate keep us ever under her protection.

T. J. D.

DAVENPORT, February 22, 1867.

Sister Mary Margaret to Father Donaghoe:

I thank our Lord and His Blessed Mother that you are well, I feared it was otherwise. The Jesuit Fathers are here giving a mission. Poor Father Damen's head is as white as yours. I am told that Father Pelamourgues asked to go to France after the mission in his Church.

Since I wrote the above, Father Damen has been here. He wants our Sisters, six or nine, to teach a parochial school in Chicago. He will provide for them a house furnished, an oratory and daily Mass, will pay two hundred and fifty dollars a year to each Sister, and if they teach music, embroidery or painting, the income will be their own. Father Damen will do all he can for them. He would be glad to get nine Sisters, but is willing to take six for a beginning. He has an understanding with the Bishop about it. Now, dear Father, think of it, and I hope God will direct you. I told Father Damen I would write you all these details. I will get all the Sisters to say the 'Thirty Days' Prayer for your intention. Will you tell me what you think of it when you write? Father Damen wrote to you on this subject

some time ago. I will be glad to hear what you will say to his proposition; I hope it will succeed. Love to dear Mother. Your devoted Child.

While engaged in giving missions and retreats throughout Iowa, Father Arnold Damen, S. J., became acquainted with the work done by our Sisters. He was so well pleased that he determined, if possible, to secure a colony of Sisters for his schools of St. Aloysius and St. Stanislaus in the Holy Family parish, Chicago.

The celebrated missionary's name is indissolubly connected with the Catholic history of Chicago. Many of his old parishioners still remember his majestic appearance, his strong character, his holy life. His influence was recognized and appreciated by all whom he met, and this God-given influence he exercised for the general good. Father Damen was born in North Brabant, Holland, on the 20th of March, 1815. At the age of twenty-two, on November 1, 1837, he entered the Society of Jesus, at Florissant, Mo., having accompanied the renowned Father DeSmet to this country; and on January 1, 1900, after a long and successful career, Father Damen died in Creighton University, Omaha. In a later chapter we shall speak of Father Damen's great kindness to our Congregation, and especially of his invaluable assistance in securing for our Constitutions the approbation of the Holy See.

DUBUQUE, February 26, 1867.

Father Donaghoe to Sister Mary Margaret:

The proposition of the Reverend Father Damen pleased me, and as in Lent we will have a retreat in Dubuque, given by him and by Father Smarius, the full details will be well weighed and arranged on both sides of the big river. We will pray for God's holy will and benediction. Could your health permit you to give the Chicago mission a start? Would you trust your two principals with the great burden

of the Immaculate Conception Academy? God bless you and give you strength to stand well at your post.

Having considered the advantage to be derived for his Community by opening a school in Chicago, and the great good to be there accomplished by the Sisters, Father Donaghoe discussed the matter with the Bishop of Dubuque, who gave to the project his hearty approval and his blessing.

CHICAGO, June 21, 1867.

Father Damen to Father Donaghoe:

Please let me know when you desire to have the retreat for the Sisters. Cannot your Sisters take charge of our schools immediately after the 15th of August? We want at least six or seven teachers to commence with. Pray for Your devoted friend,

A. DAMEN, S. J.

DUBUQUE, June 29, 1867.

Father Donaghoe to Sister Mary Margaret:

When I shall have the happiness of going to Davenport, my second or third visit will be to see the Sisters from Emmetsburg, at dear old "smoky point," Keokuk. Father Damen wishes to know when you would like your retreat at the Immaculate Conception. The 20th I think would answer, or even a few days later. I will go down at once, when I hear that he has arrived in Davenport. We must have the Sisters from Iowa City to attend the retreat. Now, Iowa City is a puzzle still.

July 2nd.

P. S.—This morning, the feast of the Visitation, I celebrated Mass at 4:30, we then had adoration seven hours. I will not lose confidence during our present difficulties. Surely this must be God's gift, for like strong faith it comes from above. "If God be with us, who can be against us!"

CHICAGO, July 2, 1867.

Father Damen to Father Donaghoe:

The school is ready for your Sisters; we desire very much that three or four Sisters would be here by the 12th of this month to open the school in order to prevent the children from going to the public schools. If we commence about a month before the public schools do, we will secure all our Catholic children. We have now 1,000 boys in our school and we should have as many girls whereas we have only 700, but by getting your Sisters I hope that the evil will be remedied. We would like to get nine Sisters, but try to send three or four at once if possible, and let them be good teachers so as to make a good impression, for the first impression is generally the lasting one. I need not say that I have the approbation of our good Bishop. Please answer at your earliest convenience. Commending myself to your prayers, I remain,

Your devoted friend,

A. DAMEN, S. J.

DUBUQUE, July 10, 1867.

Father Donaghoe to Sister Mary Margaret:

I write by this post to the good Father Damen to say that I have obtained from the Right Reverend Bishop ample liberty to send him Sisters. So Chicago is ours, thank God! The Hill is also ours; I open it on the 12th of August, that and the free school beside the Cathedral. The small boys also we teach now. How or where shall I find teachers and all good ones? We will intone the Magnificat! Praised be Our Lady of the Sacred Heart! O my Child, where is the confidence to honor God and His holy Mother! Under our Good Mother we must work hard, and honor her with our confidence. Mother Clarke is joyous and helps me greatly. I will be at the Hill when I receive your next letter. My blessing to all, and yourself particularly. Now, my dear Child, you and Mother Clarke and I are wearing down. God has been very good to us and blessed

us with temporal and spiritual favors. Yet, still, it appears to me, we have much before us. May all our efforts tend to God's greater glory.

DAVENPORT, July 19, 1867.

Father Donaghoe to Mother Clarke:

You proposed on Thursday evening to keep watch before the Tabernacle. I think you did not fail. I left for Davenport at 4:30 the same evening, and I escaped all dangers. I arrived at Rock Island at 12 o'clock, slept a little, kept my fast to celebrate Mass to-day, Friday, in honor of St. Vincent, then crossed the river. The Sisters were at Holy Communion, so my entrance was private. I saw Sister Mary Margaret for a short time; soon all came to me, etc., all fuss. Brother Michael goes at 6 o'clock this evening so my lines are hurried and short. There is great joy here to know that the closed Hill will be reopened under the auspices of "Our Lady of the Sacred Heart." The Bishop was very kind. Father Damen will come on Monday next to Davenport, so that matter will be settled. You may tell Sister Mary Clotilda she goes to Chicago. Fathers Pelamourgues and Trevis are gone on a short visit. God will prosper our undertaking,—but pray, pray. I am almost too anxious to pray. God bless you. . . .

Father Donaghoe wrote to Father Laurent of Muscatine asking if Sister Mary Agatha Hurley could be taken for the Chicago mission without detriment to the Muscatine school. Father Laurent's answer illustrates the unselfish interest of the holy priest in our Community; an interest, deep and true, which rather increased than diminished during the course of a long life.

MUSCATINE, August 5, 1867.

Father Laurent to Father Donaghoe:

Your letter which was delivered to me by Sister Mary Agatha surprised me but gave me joy on account of the

good news it announces. I think that the mission of our Sisters is going to be revealed to them as it was revealed to those of the Visitation. Our Sisters are called to fill a position which no Order yet was intended for, and that is, teaching our parochial schools and popularizing Catholicity among the masses. I have watched them here for the last four years, governed very little, criticized everything but not sharply, rather like a kind Aristarchus, and I must render them the justice that they made themselves be felt here and did good not only among Catholics but also among Protestants, by the high standard of the school. They will not depend any more on only one diocese, and they will have the Jesuits to guide them, which is saying a great deal. Thus you will be able to say: "I planted, the Jesuits watered, God has given the increase." I think you could not have made a better choice than Sister Mary Agatha for that new place, and I feel assured that in a few years Chicago will speak for itself. We are improving steadily and slowly. Our school accommodations will be nearly doubled when schools open again, and our hall will be able to contain some five hundred people. Here is the plan by our special artist. I wish you could be here for the dedication of our new building. Pray for yours respectfully,

P. LAURENT.

DUBUQUE, August 9, 1867.

Father Donaghoe to Sister Mary Agatha:

Expect six Sisters; they leave Dubuque on Tuesday morning for Chicago. The desks for the Sacred Heart School on the Hill have arrived from Chicago. We want two Sisters yet for the Dubuque schools. We must pray even when walking. Take good care of your health. I know Father Damen will do all he can. Inconveniences in commencements are unavoidable.

DUBUQUE, August 12, 1867.

Your letter gave pleasure both to Mother Clarke and to me. I trust your accounts though not glowing, will satisfy me for my ardent desire to cross the Father of Waters. Neither you nor I can see all the advantages of the Chicago school for some time, but write me your reflections. I will try to weave and wire them into the interests of our dear Community. Sister Mary Gertrude is lonesome and is sighing for postulants. Our wheat is good, and we ought to be thankful, for indeed it made us shake to think we were again in danger of a bad crop. There is nothing like prayer with hope. May God and our Immaculate Mother bless you and all.

DUBUQUE, August 16, 1867.

Father Donaghoe to the Sisters:

Poor Sister Mary Basil did not last long and Sister Mary Benedict will not long survive her. Let nothing discourage you; hope always in God. Write always your journal, that I at least may pray for you. The day school of the Sacred Heart will be opened at the Hill next Monday, August 19th. The three other schools down town, will I think, open almost at the same time. What shall I do? Will you not make free with our Blessed Mother and ask?

DUBUQUE, September 2, 1867.

The moving to me was sudden. . . . Now you and the Sisters must hope *in silence* for the holy will of God. My Blessed Mother, I trust, will have her own way. What comes next? I know it is not the crown, that will be postponed. Thanks be to God who has permitted us to recross the Father of Waters to Chicago where the school opened with five hundred children, under nine of our Sisters. Is not this a consolation? Love and blessings from your Father for all.

DUBUQUE, September 8, 1867.

I received your letter and your report an hour ago. Mother read your letter and concluded to take the young lady; she should have a letter from her director, this is required. She might travel by cars through Cedar Rapids to Dubuque, and avoid delays on the Mississippi, now so low. I will receive two into the Novitiate immediately to keep Sister Mary Gertrude from being lonesome. God and His Blessed Mother raised new friends for us. I know our prayers saved us from disaster, they must continue. The news from Chicago is flattering; they have now over seven hundred in the schools. I have to send more help. Dubuque has opened better, but I trust will double its number. I must visit weekly, but I'm welcome, poor old man. I will call at the Bishop's to report my numbers; he loves Catholic education. I expect a monthly account of the numbers from all the schools. It cheers our Sisters amazingly at home—and abroad also. May God bless you and deliver you from the mouth of the lion.

CHICAGO, September 12, 1867.

Father Damen to Father Donaghoe:

I am thankful to God, that thus far the work of your good Sisters has been blessed by Divine Providence, although Sister Mary Agatha has been sick all the time. The Sisters have now about seven hundred children, and if we had room, I think that after a while they would have a thousand. We must hope that we shall be able to build a convent school for them. We have now in the parish school two thousand five hundred children, boys and girls, and we expect to bring the number to three thousand. Is it not a glorious work to form so many youthful hearts to virtue, piety and religion! The Sisters are good, humble, and obedient, and work with great zeal. Thanks be to God.

Sister Mary Agatha's health, which was never robust, became gradually weaker after she went to Chicago. Fearing to retard the interest of the mission on whose success she had set her heart, and believing that under the circumstances another Sister could do the work to better advantage, she wrote to her Superiors in Dubuque, stated the opinions of the physicians and asked when she might expect to be removed. Father Donaghoe had implicit confidence in Sister's ability for the work, and having had recourse to prayer for guidance he wrote as follows, on September 15, 1867:

You say the Doctor speaks plainly and the Reverend Father advises resignation. Well, bless God, for your own Father T. J. D. gives you hope. I will remove you, when? When I can, for my Blessed Mother will dispose things for it. Now say a great deal on my part to all the laborers in the vineyard. I often boast of your 500 pearls, in order to drum up some lazy places, but the schools are increasing, and must increase, God willing. God bless you.

Sister's health did not improve, however. In January, 1869, a few days before Father Donaghoe's happy death, she was called to his bedside. Again she renewed her petition to be taken from Chicago. Father said, "No, I wish you to remain in Chicago. When I go to Heaven, if there is health for you, I will obtain it." Father Donaghoe died on the 5th of January. From that moment Sister's health perceptibly improved and in a short time became perfect.

DUBUQUE, October 22, 1867.

Father Donaghoe to the Sisters:

The Sisters of Mercy are now located at DeWitt, and the Emmetsburg Sisters of Charity are in full possession of Keokuk. The children of the *First Inheritance* have lost both. Now, do I repine? No, I rejoice! God's holy will be done, let us say it with all sincerity. We have now

eleven Sisters in Chicago and 850 pupils in the schools of St. Aloysius and St. Stanislaus, with 150 more striving for entrance. I have for this to send two more Sisters, for a new house is taken. . . . Be united in Jesus and Mary always. It may be otherwise than I fear for. . . . I have been more in detail that I may induce the Sisters to thank God, who still honors the Children of the Blessed Virgin Mary with a corner in His vineyard. Father Trevis is now in Davenport and is Chaplain to the Immaculate Conception Academy. May God bless my Children.

DUBUQUE, November 23, 1868.

Father Donaghoe to Sister Mary Agatha:

So Father Damen is home again. He told the Holy Father of his church and his big parish, and of his schools, and of the Sisters of Charity of the Blessed Virgin Mary. The Holy Father said of our Community that "God chose the weak things of this world to confound the pride of the strong." Father Damen is overjoyed, and so is his good Bishop. . . . All goes well in Dubuque, the schools are filled with children and others entering every day. They had a First Communion band for St. Joseph's Academy alone. The children breakfasted at the convent and they were the happiest children in the world. It would be a comfort to you to look into my three rooms which are newly carpeted and furnished with rush-bottomed chairs. God bless you, my Child, and all under your charge.

DUBUQUE, December 13, 1867.

Father Donaghoe to the Sisters:

The office of this day reminds me of our beloved Sister Mary Francis. . . . May all our endeavors be directed to the expiation of our sins through the merits of Jesus Christ. The anxieties that occupy my mind would make you shed tears plentifully did you but know them, but God is good and our Immaculate Mother will assist us. Father

Cosgrove is poorly in health, still I trust he will have the charity to be your extraordinary after Christmas. Do trim your lamps and renew your love and its obligations. Whatever time he arrives must be his, as I hear he will be alone for some time after New Years. Shut yourselves up in Retreat, as his stay will not be more than two days. He will hear the confessions and at the end receive the renewal of Vows. I now leave my Blessed Mother to speak to your hearts, which she will do, if you promise fidelity to the service of her Divine Son, who will quickly come with His everlasting recompense. Mother Clarke's health is as usual, mine is much better. I request your prayers that I may end my days in God's service and the care of my beloved Community. Pray often for our Holy Father, Pius IX. Soon the world will regret the persecution of Christ's Vicar. Love to all. I will not fail to offer the Holy Sacrifice of the Mass for you and for all my dear Children. God bless you all.

DUBUQUE, December 16, 1867.

Father Donaghoe to Sister Mary Agatha:

Your letter and mine saluted each other as they passed to and from Chicago. Well, your house is a tight fit for twelve Sisters, and the piano which graces the parlor. We are sorry to hear of Sister Mary Clotilda's illness. . . . Your candidates may come in May next. Use your judgment with this decision. Our Novitiate is full, but not too tight. Tell me if all your candidates could not defer entrance until the end of the year. . . . You and I are Children of Providence. Before we die it will be hard to astonish us, because we have a Mother Immaculate, Queen of all above and below. A candidate from Ireland has just arrived, and the last is a lily from Burlington. May God bless you and all my children. I wish you all a happy Christmas.

DUBUQUE, February 4, 1868.

Father Donaghoe to the Sisters:

I have just recovered from a severe attack of my old malady. I have offered you and your associates to Our Lady of the Sacred Heart. Your mission is God's work for the poor and none will dispute your right. . . . Your record of watchfulness will in the end serve. I am proud of my twelve Apostles at St. Aloysius. We are all interested here in their work.

DUBUQUE, February 25, 1868.

With the exception of Sister Mary Elizabeth, we are all well. My Blessed Mother is pleased to delay. We have prayed, but have we prayed enough? Re-commence. Is it not well that God spares me, I trust it is for His glory. We are anxiously looking for the opening of the river. Mother is better and is my great comfort in all my crosses.

DUBUQUE, April 27, 1868.

You are right in assuming that I had a severe attack of illness; I am only now able to work. I rejoice that you are well and in good spirits. You will find your conjecture right, and after all you will have enough work for yourself and all in the house. I will send Sister Mary Regina when I see my way clear. I expect my Blessed Mother will see to and aid her own work; perhaps I may have a glimpse of it in her own month. . . . May God and His Blessed Mother bless my dear Children.

DUBUQUE, May 17, 1868.

Father Oakley's candidate is here and will, I believe, answer predictions. I have called her the first flower from Chicago. . . . Father Boudreaux' candidate is also excellent. . . . Suit your convenience in coming. Bring Sister Mary Zita with you. . . . I'm in my seventy-fourth year and shall celebrate the forty-fifth anni-

versary of my ordination on Sunday, May 24th, Auxilium Christianorum. Can you be kept back until then? Protection of the glorious St. Joseph comes May 11th this year.

DUBUQUE, July 2, 1868.

. . . I hear Father O'Neill, S. J., is to give the retreat at the Immaculate Conception in Davenport about the 16th of July. Father Trevis is in Keokuk. Father Pelamourgues is to return to America in three months. Father Lynch gave a registered deed of seven lots in Cascade. I go there to plan the house. He is most anxious to get Sisters, and so is Father Quigley of Elkader. The Bishop wishes it also. I will send the permissions and the formula of the Vows next week. Write often for I want to keep Chicago before my eyes. My hands are full at home, although I feel desirous to use all my feeble strength with economy. May God prosper you and all my Diamonds.

DUBUQUE, July 17, 1868.

. . . Dubuque diocese is and was the Sacred Fountain of grace for our poor little Community after leaving Philadelphia. One of the Jesuit Fathers I hereby empower to receive the Vows. The copy of the Vows which I send, I suppose you have, as you repeat the same when you renew your annual Vows. Through my application, His Holiness Pius IX, granted a weekly plenary indulgence to all the members of the Sisters of Charity of the Blessed Virgin Mary and gave a rescript for the same. Let us return thanks because this favor is given in perpetuity to us. I also obtained an Indult Mass three times a week, having a plenary indulgence, as a personal favor. God and His holy Mother be forever blessed! Read this for my beloved Children who are to be my joy and my crown, my Pearls and my Diamonds. I will celebrate first Mass on Sunday for you all. Let me have news of the safe arrival

of Father Damen. Best respects to all the Reverend Fathers. May God and His Immaculate Mother bless my dear Children.

DUBUQUE, August 11, 1868.

Come as you say on Tuesday, the 17th inst. I am delighted that our haste did not deprive you both of your holy retreat. Sister Mary Margaret went home full of deep thoughts. Father Damen tells me that the Sisters are doing well and that the children and their parents are pleased.

DUBUQUE, August 26, 1868.

I am fairly tired out these three days. Sister Mary Clotilda and companions go to Elkader to-morrow, and Sister Mary Ildephonse is to accompany them. . . . How did the schools open?

DUBUQUE, September 5, 1868.

Sister says their reception in Elkader was a little less than the arrival of Columbus. . . . Tell my darling Children that I behold them doing their best for their Divine Master and my Master, for their Mother and my Mother. Tell them to say often as I do, "Our Lady of the Sacred Heart, pray for us!" Let us look for nothing here below but the inconstancy of the human heart. Oh, if we could only bear a portion of the cross that our Holy Father Pius IX is now loaded with! God bless my Child and all my Children in the vineyard.

DUBUQUE, September 6, 1868.

The place on 13th and Main Sts. belongs to the Community. We may expect to occupy it about September 8th. Now we have to scramble for the money, \$10,000.

The Sisters moved from the Hill and took possession of the Wellington place on September 1, 1868. In the

words of Father Donaghoe, "it was a big empty house. All are in admiration of the wonder. I know who suffered. Our novena of thanksgiving will commence on the 8th." St. Joseph's Academy prospered here in its new quarters, and soon outgrew them.

DUBUQUE, November 24, 1868.

As soon as you receive this letter, go to. . . . Bring your trunk and all papers and account books. On examination, Mother Clarke and I will know better all the affairs of the place you leave. You will bow to your God in thanksgiving for all His favors, and the coming feast of our Immaculate Mother will bring peace to your soul. Indeed all the inmates of St. Joseph's enjoy it, as well as those at the new St. Joseph's Academy in Dubuque. In leaving, say nothing of anything you may have had to complain of. It is only God and your Superiors you have to deal with; they alone are enough. Creatures cannot give consolation, God Himself can do it. You believe this; act accordingly. Thanks be to God, you have still a loving Father and Mother at old St. Joseph's.

The foregoing letter and the one following contain the directions of our Founder regarding the manner of leaving a Mission when ordered elsewhere by our Superiors.

DUBUQUE, December 16, 1868.

. . . Slip away quietly with no demonstration of regrets, no expression of joy. Before the Tabernacle and only there, and in the voice of the heart give utterance to such feelings. For the rest, be the Religious, who in forgetting her people and her Father's house has allowed these God-given affections to be supplanted by no earthly friendships. Go then, my dear Child, in peace with all, but with no messages to friends, no good-byes, no farewells. Imitate the Holy Family in this as in all things, and in your goings

and in your comings may the Child Jesus be ever with you, and may our Immaculate Mother and good St. Joseph be your protectors. May God bless you.

The first retreat for our Sisters in Chicago was given by the Reverend Charles Coppens, S. J., closing on August 15, 1868, and a new impulse was given to the enterprise in which they had embarked; there was an increase of the apostolic spirit, they were stimulated to the accomplishment of works of still greater perfection, and their fervor has borne blessed fruit. The Convent was a frame house, No. 512 S. Halstead St., corner of Kramer St. There were doubtless many inconveniences, but murmurs and complaints were things unheard of; the interests of the Community were the subject of the earnest thought of each earnest Sister; personal interests were lost sight of. Beautiful indeed were the union and charity that reigned among the inmates of that humble convent.

Of our pioneer Sisters in Chicago, and of their worthy successors we may say as Father Donaghoe said of them in his letter of February 14, 1868, "I am proud of my twelve Apostles in Chicago." They were and are, as Father Damen wrote of them "Good, humble and obedient, working with zeal." Father Laurent's prophetic words have been verified. "I am convinced that their being called to Chicago is the beginning of a new era for them. . . . I feel assured that in a few years Chicago will speak for itself."

The work of our Sisters there for the glory of God and the good of souls is under the protection of Our Lady of the Sacred Heart, as our dear and venerated Founder states in the letter already quoted. He adds with deep significance, "Your mission is God's work for the poor and none will dispute your right," poor, meaning as he explained it, not necessarily the indigent, but those needing aid for soul or body.

Thus in effectiveness and usefulness, deeming no act of abnegation excessive, no measure of sacrifice too great for the cause, have our Sisters labored with ever-present remembrance of Father Donaghoe's admonition, "Be united in Jesus and Mary always."



FATHER DONAGHOE'S HOUSE.

CHAPTER X

DEATH OF FATHER DONAGHOE. 1868-1869

All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp my hand, and come.

THOMPSON.

Failing health of Father Donaghoe.—His last Mass.—His holy death.
—His obsequies.—Appreciations of friends.—Sketch of his life.
—Philadelphia at the time of Father Donaghoe's arrival there.—
Letters of Bishop Kenrick to Father Donaghoe.—Father Donaghoe
establishes the first Sunday School in Philadelphia.—He builds St.
Michael's Church.

For some time Father Donaghoe's health had perceptibly declined and during the summer months of 1868, his condition became alarming. Autumn seemed to bring a return of health, and the hearts of his beloved children rejoiced at the happy change; but as the season advanced, his sufferings became severe and continuous, and Father Donaghoe felt that the call had come for his departure to his heart's true home. On November 15th he visited his dear Children in Saint Joseph's Convent for the last time. Although sick and suffering he arose every morning for the next ten days to celebrate holy Mass; on Friday, the 27th of November, the Community waited in vain for his coming to the chapel. He was unable to rise that morning or the next. By a great effort he succeeded in celebrating the Holy Sacrifice on Sunday, but was obliged immediately afterward to return to his room which he did not leave again until the 8th of December.

On that memorable day, when for the first time the feast of the Immaculate Conception was celebrated as a day of obligation, our beloved Founder said Mass for the last time. He was so weak that Brother Michael Fitzgerald was obliged to support him at the altar, and it was only with the greatest difficulty that he finished the holy Mass. Realizing that he would never again stand at that altar, before which his weeping Children knelt begging Almighty God to restore their Father's health, he turned towards them, and extended his hands over them in benediction.

His malady, a dropsical affection, caused him acute suffering that seemed to find relief only at the sound of the voices of the Sisters. When the Sisters in their visit to the Blessed Sacrament recited the rosary, he listened eagerly, and with his beads in his trembling hands tried to follow the prayers. All the Sisters were unceasing in their attention, Mother Clarke noting carefully his directions regarding the Community. Once as she sat near him, she noticed that tears fell from his closed eyes and stole down his wasted cheeks. "Your poor eyes are very weak, Father," she said. Looking at her kindly a moment, he replied, "No, Mother, my eyes are not weak; these are tears of genuine gratitude to God who has given me so much comfort." After a few moments he continued: "If it were God's holy will to give me two years more of life, I would have my dear Children so situated that not a finger could be raised against them. But what I cannot do here, I will do when I go to God. I confide my dear Children to my Good Mother who will take care of them when I am gone."

The Sisters recognized that he referred to his dearest hope, the final approbation of the Community by the Holy Father. The Constitutions had been drawn up and had been put carefully into execution, but had not yet been submitted to the Holy See. Though our Founder was called upon by Almighty God to sacrifice this dearest desire of his noble heart, and to go forth to meet his Judge feeling

that his lifelong work was incomplete, who will say that his reward was thereby lessened? We prefer to think that this act of conformity to God's holy will was the last jewel needed to complete the crown which awaited him, and one which drew upon his cherished Community God's blessing and guidance for the future years.

The cruel sufferings of the last few weeks, as well as the rigorous hardships and bitter struggles of his life, a few of which have been outlined, though much is left untold, had served to purify the generous soul of Father Donaghoe, and each succeeding day of pain added to that spiritual perfection which had been his life study. The deep grief of his beloved Children, and particularly that of gentle Mother Clarke, his "Guardian Angel" in all his anxieties regarding the foundation and government of the Community, was another bitter pain which he offered to his God. As the Sisters gathered about the couch of their dying Father, eager to hear a few words of advice to treasure for the years to come, they read in the glance of his clear blue eyes, the love he entertained for them. His pure soul, at peace with God and man, was mirrored in the kindly smile that beamed upon them still.

Reverend Bernard McCaffrey, Prior of New Melleray Monastery, who had spent the preceding week with Father Donaghoe assisting him in his preparation for the last great journey, did not leave Saint Joseph's until his services were no longer needed. During the Christmas holidays many of the missionary Sisters came home to Saint Joseph's Prairie to receive their holy Founder's last blessing and parting advice. The older members especially, enjoyed this privilege. Some of them remained until the end; others were obliged to return to duty.

The night of January 4, 1869, was spent by Father Donaghoe on the cross of suffering. Father Bernard was awakened twice during the night by voices reciting the rosary. Thinking that Father Donaghoe had died, and wondering

that he had not been called, the venerable Monk hastened downstairs following the sound, but when he opened the chapel door the voices ceased, and he found the chapel in darkness, except for the little light which burned before the Tabernacle.

The morning of January 5, 1869, the last which Father Donaghoe spent on earth, was wild and dreary. Snow and sleet beat against the windows before a driving wind that made this midwinter season intensely cold. When at about half-past eleven o'clock our venerable Father was told that he was dying, he smiled faintly and closing his eyes said, "O God, in union with Thy death on the Cross, in atonement for all the sins of my life." He had received all the helps the Church offers to her dying children, and ascetic to the last, asked to be laid on the floor and in that humble posture yielded his soul to God. Just at noon on January 5, 1869, he gently breathed his last, without a struggle, and went forth to meet Him whom on earth he had served so faithfully and so well, and who was to be his reward. Thus did this devout client of Mary Immaculate enter eternal rest, his last word a prayer of confidence. In the light of the teachings of our holy Faith, we can catch a glimpse of the welcome given by the Queen of Heaven to her devoted servant, when after the gloom of the valley of tears, our place of exile, Mary Immaculate answered that oft repeated prayer, "show unto us the blessed fruit of thy womb, Jesus," and vouchsafed to show the adorable face of her Divine Son unto him who had so loved to promote her glory.

For three days his body lay before the altar in presence of the Blessed Sacrament. Here where he had so often and so devoutly offered the Holy Sacrifice, prayers innumerable were said for him by the sorrowing Sisters, and by his devoted parishioners.

At the funeral services the chapel was crowded with the friends of Father Donaghoe and of his Community, and

presented a singular demonstration of regard for the memory of one who had endeared himself to all by his zeal, his gentleness, and by all those virtues which mark the true priest of God. The ceremonies began with the Office of the Dead at which the Right Reverend Bishop Hennessy pontificated, assisted by the Reverend Clergy. The solemn Requiem Mass was sung by the Reverend Father Bernard, Prior of New Melleray Monastery, with Reverend James Gaffney, deacon; Reverend M. Scallon, subdeacon. The Right Reverend Bishop of Dubuque preached a panegyric, which was a comprehensive biographical sketch of a devoted priest, and a warm tribute to a loyal friend. In earnest words he traced the main points in which Father Donaghoe's influence had been manifested, and fittingly eulogized his single-minded devotion to labor for souls, his loyal attachment to duty, and his unwearying solicitude for those under his charge.

After the final absolution a procession was formed to the south wing of the Chapel. Thurifer, cross-bearer and acolytes were followed by the choir and by the many priests who had come to do honor to our loved Father, whose sacred remains were borne by six of his brother priests and deposited in the crypt beneath the altar of the Sacred Heart. As the sad and touching strains of the Benedictus arose, all were deeply moved and begged of God to receive soon into His Blessed Paradise the soul of one whose life had been an inspiration to all that is high and holy in the service of God and of His Church.

Many kind and sympathetic letters were received by Mother Clarke and the Sisters. We reproduce but one, that written by the Reverend Andrew Trevis, who in after years, as then, proved his friendship for the Community.

KEOKUK, 19 January, 1869.

With deep regret I have learned the death of your venerated and dear Father Donaghoe. With regret also, did

I find it impossible to be present at his funeral, for at the time the telegraphic despatch reached me there was no prospect of making the necessary railroad connections. Willingly would I have shared your grief, and have offered your now bereaved Community my little part of consolation together with the many Reverend friends of your saintly Father who were able to be present. However, by staying unavoidably at home, I have been able to offer up sooner the Holy Sacrifice of the Mass for his departed soul, and to recommend him to the prayers of our Sisters here, and to the large congregation on Sunday. We had besides, a solemn High Mass at which were present, with their innocent prayers, most of our school children. This is the best mark of true friendship we can give to our dear deceased, and for my part it is what I am most anxious for.

Well, now, need I say that though praying for Father Donaghoe (and we will and must continue to pray for him), that we might as well pray *to* him now. You feel sad at his loss, and well you may; still, is he not now a more efficient protector to you from Heaven than when on earth? Though his shadow alone was for you a tower of strength in your midst, is he not, will he not be for you much more so from above? It seems to me that the good old Venerable servant of the Mother of God will have already met a glorious welcome in Heaven on the part of her whose honor he so zealously promoted and permanently secured in a special manner in this country, by causing the eighth of December to be chosen for the patronal feast of America. Henceforth, Father Donaghoe's name is inseparable from that holy-day in this country. How then could you fear or feel in any way perplexed under the shield of the Mother of God! In Heaven ingratitude never enters; the Blessed Virgin Mary is bound to return to you in blessings and protection what your saintly Father has done for her here on earth. I will add nothing else. You may well imagine what thoughts and feelings this sad event, though not un-

expected, has aroused in my soul. Many times, if I live a little longer, will I remember the long, intimate exchanges of views which I had with good Father Donaghoe.

Allow me to request a little remembrance in your charitable prayers both for myself and for my numerous flock, that I may be duly prepared when the moment for the final departure shall arrive and that those under my charge shall not lose the way to Heaven.

With respectful sympathy to all the Sisters, I am

Your humble servant,

A. TREVIS.

An obituary notice in one of the local papers summarizes thus briefly the salient points in Father Donaghoe's long and useful life: "It is with sentiments of regret that we announce the death of the Very Reverend T. J. Donaghoe, Vicar General of the diocese of Dubuque, and Founder and Superior of the Sisters of Charity of the Blessed Virgin Mary. He died at Saint Joseph's Prairie, Dubuque, on the 5th of January, in the seventy-fourth year of his age. He was a truly pious priest and zealous missionary, and had spent forty-one years in the active exercise of the holy ministry. Earnest and persevering in his efforts to promote popular and religious education, he built schools, founded a Community of religious teachers, and built Churches—one of which he saw the infuriated Know-Nothings of Philadelphia burn to the ground in 1844. He established Sunday-Schools nearly forty years ago, and at about the same time established *The Catholic Herald*, one of the earliest Catholic papers published in this country.

"His life indeed was one of labor in the vineyard of the Lord, by whom he has been called to receive his just and everlasting reward. He is dead, but he still lives in the noble works which his piety and zeal accomplished. He is dead, but his name and the good odor of his many virtues will be long cherished in the grateful remembrance of all who knew him. Especially will his name live in benedic-

tion with the pious Sisterhood, to whom he was a kind Father, a devoted friend, and spiritual director. Requiescat in pace."

IN MEMORIAM.

VERY REV. T. J. DONAGHOE.

The fair field smiles 'neath autumn's sun,
Soon is the reaper's labor done;

The tall tree towers in stateliest might,
Though centuries rising, it falls in a night;

The bud is a blossom, rich perfumes arise,
A marvel of beauty,—it withers, it dies;

A voice giving warning, rings out loud and clear,
It is hushed, mute forever, the silence we fear;

A light flashes forth in the darkness of night,
It is gone, and the gathering shadows affright;

A thousand bright pennants stream out from the walls,
Victory smiles, but the brave leader falls;

A servant of God, His anointed, His own,
Has heard, 'tis the voice of the Master, "Well done."

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Thus rise our memories of thee,
Our voice, our light, our all: canst see
The quivering lip, the swelling heart,
The hot tears that unbidden start?
For through the palm of time have rolled
The beads of days; the decades told,
E'en once again we kiss the cross

That marks our saddest day of loss,
When thou, thy benediction given,
Didst bid to earth farewell; in Heaven
What welcomes thine! What purest gladness!
Our hearts bowed low 'neath weight of sadness.
Here, where thy mortal part finds rest,
Is memory's dearest shrine and best;
In peace serene, thy slumber deep,
Not earthly voice can rouse thy sleep.
Back from the altar as of yore,
Comes "Sursum Corda" soft and clear,
Up, up, faint hearts, a requiem meet,
Were hymns of joy and gladness sweet.
Swift close the shades of coming even;
O Father! bless us from thy Heaven,
That tarrying here no evil come,
And speed the hour that calls us home.

M. L. D.

Though dead, Father Donaghoe lives; he lives in the members of the Sisterhood which his priestly zeal founded, and in them this tireless worker labors still. He lives too, in the hearts of all who knew and loved him. Last of all, and best, he lives in Christ.

Father Donaghoe was a man of much refinement and taste, one who would be an ornament in any society. He was gifted with rare conversational powers and though not an orator was a most impressive speaker. When preaching to his flock there was inspiration in his words and his whole appearance. He had a deep insight into human nature and he felt the dignity and importance of his mission as an apostle of the Word. He was distinguished in appearance, somewhat above the medium height, well and lightly built. His bright, keen eyes were blue, he had a fair complexion and light, curly hair which in one night of terror lest the Tabernacle of Saint Michael's should be desecrated, became white as snow. By birth as well as by education

Father Donaghoe was a thorough gentleman. He was descended from a noted line of ancestors well known for fidelity to every duty and for their loyalty to the Faith.

The portrait of our dear Father which is reproduced on the opposite page is exceptionally true; the peace that ever reigned in his conscience is reflected on his countenance. As he gave up all that was dear to him in this life to win souls to Christ, so was he ever in charity sacrificing himself for the love of Christ. The habit of prayer knit his heart closely to God, hence arose his marvellous and undisturbed tranquillity.

Born at Aughnacloy, County Tyrone, Ireland, on the 20th day of February, 1795, he witnessed some of the direful workings of the oppressive legislation that had so tortured his countrymen. The heroic sufferings of his kindred inspired him with generous and lofty sentiments and kindled in his youthful heart a deep and lasting reverence for the Faith of his venerable forefathers, and from their history he caught the spark of apostolic fire that ever after burned in his heart. He was a thoughtful boy, remarkable for his unostentatious piety and particularly for his tender devotion to the Blessed Virgin. His father, Thomas Donaghoe, was well-to-do, and his mother possessed a considerable fortune in her own right. At the time of Father Donaghoe's birth, the family held an independent and important position. Terence James was a fine, handsome boy, manly, and fond of out-door sports. Bright and cheerful in manner, he was beloved by those about him, who found him a delightful companion and who did not suspect the deep seriousness and the wealth of thought and devotion that lay hidden beneath that charming exterior.

His sister, Mrs. Jane Golden, tells that in a retired part of their father's garden was a hawthorn hedge and in its branches, almost concealed by the foliage, the boy made a little shrine and placed therein a picture of his "Good Mother." Here he used to kneel so often and so long that



T. J. Donaghoe V.G.

VERY REV. T. J. DONAGHOE, V.G.

Founder of the Congregation of the Sisters of Charity of the Blessed Virgin Mary.

his knees made very perceptible indentations in the ground; and here one day his sister surprised him at his devotions. He bribed her to keep the secret, and not until her brother had gone away to study in France, did she tell her mother, who wept on beholding the evidence of her son's earnest faith and piety.

He attended school first in his native town, and later made progress under private tutors. His success in study was especially gratifying to his father who has not slow in forming high hopes and ambitious plans for this promising child. Although the boy's vocation to the sacred ministry was clearly shown in his early childhood, yet with vexation and disappointment Mr. Donaghoe learned his son's determination to become a priest, and sternly opposed the project. However, a mother's tender love removed all obstacles; she fostered the boy's holy ambition, encouraged him by her sympathy, and out of her private fortune supplied the means for defraying his expenses. He went to Paris to complete his studies, and after finishing his university course he entered the Seminary of Saint Sulpice where, we are told, the priestly bearing, the talents and piety of the young Irish ecclesiastic attracted the favorable attention of his superiors.

At about the time his studies were nearing their close, Archbishop Mareschal of Baltimore, himself a Sulpician, visited the seminaries conducted by his confrères and made an urgent appeal for aid, especially for volunteers, as he was in sore need of worthy priests. The Archbishop united in his person the refined manners of a French gentleman with the sturdy virtues of a pioneer prelate, and he demanded such qualifications in his volunteers. The superiors named those who were good material for such work, and Father Donaghoe received a personal and pressing invitation. The Abbe spoke of the immense field where laborers were few and where souls were perishing. He appealed to the generosity of the students and urged them

in a most earnest manner to offer their services in so praiseworthy a cause; but one thing he fully impressed upon their minds, that no pecuniary prospects or worldly comforts must enter into their motives for coming to America. They must be willing to commit themselves to the care of Providence and be ready to face labor and hardship.

This appeal was to Father Donaghoe as the voice of God inviting him to a sacrifice which he cheerfully made; for the apostolic spirit spoke to him in no uncertain tone. The hardships and obscurity of missionary life were fully set forth, yet he yearned to leave the comforts and fair prospects of his native land, to spend himself beyond the seas for God and for humanity. Before coming to a decision, he submitted the matter to an aged priest, his confessor, who said, "Come with me to the chapel, there you will learn what you are to do." Together they knelt before the Blessed Sacrament, and when Father Donaghoe arose after long hours of prayer he knew with absolute certainty what God wanted him to do. "My Blessed Mother enlightened me," Father Donaghoe said, but he would not say in what manner the conviction was given to him. He hesitated no longer; offering himself for the missionary country, he was gladly accepted.

During the octave of Pentecost, on May 24, 1823, Father Donaghoe was ordained by the saintly Mgr. de Quelen of whom he ever remained an ardent admirer. The day of his ordination was doubly dear for it was the feast of Our Lady Help of Christians. After his ordination he remained in Paris for one year, serving the Church of Saint Etienne du Mont, where he was singularly happy in the companionship of the revered pastor, Mgr. Philibert de Bruillard, a devoted priest, who later became Bishop of Grenoble, and who during the Reign of Terror had given proofs of apostolic heroism, having many times risked his life to secure the grace of a last absolution to those about to die on the scaffold. This holy man took a fatherly in-

terest in the young priest, and in their long and familiar conversations and by pious exercise faithfully practised, he led the willing disciple to the higher science of the interior life. By this holy companion, who frequently expressed deep regret at not having been found worthy of martyrdom, Father Donaghoe's early zeal was strengthened and a strong desire to sacrifice himself in humility and self-denial upon a wider and more difficult field of spiritual conquest mastered his whole being.

He left France on Tuesday, the 18th of May, 1824, and after a short stay in New York he was heartily welcomed by Bishop Conwell to the Philadelphia diocese, which at that time included Pennsylvania, Delaware and a part of New Jersey. His first mission was in Silver Lake, Susquehanna County, Pennsylvania. After a few months there he was appointed pastor in Reading, from which place he was transferred in 1826 to the pastorate of the historic church of Saint Joseph in Willings Alley, Philadelphia.

The first bishop of Philadelphia was the Right Reverend Michael Egan, a Franciscan who had been for some years on the missions. This appointment was made on the recommendation of Archbishop Carroll. The first episcopal visitation made by Bishop Egan revealed to him the absolute need of a greater number of clergymen if the scattered Catholics of his charge were to be preserved in the practices of their faith. "Without some timely aid," he wrote to his metropolitan, the Archbishop of Baltimore, "I know not how to provide for the necessities of this diocese." But a greater evil than the lack of priests threatened his administration — the rebellion of the trustees of his Cathedral, the disobedience of the priests supported by them, and a schism that destroyed the faith of many, and for years checked the progress of the Church in Philadelphia. Most pathetic are the references in his letters to his sleepless nights and the nervous trembling of his hands during his morning Mass. The unceasing worry brought about a

complete collapse of his little remaining strength, and after a two weeks' illness, on Friday, July 22, 1814, having received the last Sacraments, he requested to be laid on the floor before the picture of St. Francis of Assisi; and with his arms extended in the form of a cross, the first Bishop of Philadelphia gave his tortured spirit to his Maker. "The first victim of episcopal rights — for his end had been premature," Father Kenny remarks in his letter to the Archbishop notifying him of the death.

For six years after Bishop Egan's death, the See of Philadelphia remained vacant. The various candidates refused to accept a position which each succeeding year made less enviable. The dignity carried with it too much anxiety, as Bishop Egan's death had made known to all. The Rev. Ambrose Mareschal, afterwards Archbishop of Baltimore, declined. The Rev. John David, afterwards Coadjutor of Louisville, refused the nomination. The Very Rev. A. L. de Barth, Administrator to the See pending the vacancy, received Bulls of appointment in 1818, but he too refused the honor; he returned the Bulls and absolutely refused the office. At length, November 26, 1819, the Holy See appointed to Philadelphia the Rev. Dr. Conwell, who had been Vicar General of Armagh for twenty-five years. Dr. Conwell was a man of superior attainments as is shown in his long and honorable administration of the Archdiocese of Armagh. He was a Greek scholar of no mean ability, spoke French fluently, and Spanish and Italian with little difficulty. His official documents and personal letters still extant are models of English. Had he remained in Ireland his administration would have been peaceful and successful; his coming to a new country, at the advanced age of seventy-four years, and to an unfamiliar environment, plunged him into a situation so strange that he was at first bewildered. He was accustomed to men of sterling Catholic faith, and to a church government that had been perfected in its centuries of growth. Thus

was he handicapped in facing an insubordinate priest with an unscrupulous following permeated by revolutionary principles. The history of this sad time brings out in high relief Bishop Conwell's virtue and the high principles for which he stood at such tremendous cost. His staunchness for the principle that the government of the Church belongs to the clergy and not to the laity, won for the Church in America the victory over the trustee system, which had brought disaster wherever it prevailed. On November 4, 1826, the Bishop entered upon a most unexpected course of action, which, however, had a most fortunate termination, though it brought upon him what seemed to be the just condemnation of even his fellow-bishops in the Hierarchy. By what seems to be an inspiration he acted in the one way calculated to settle once and for all the disputed position of the clergy and the laity, for in signing an agreement with the trustees, they appeared to have won the victory. The agreement closed with the words: "By the parties (the Bishop and the trustees), the above act of settlement is humbly submitted to the Sacred College of the Propaganda for its decision on the points in this settlement which may affect the canons and general discipline of the Roman Catholic Church."

The other American Bishops, on learning the tenor of the agreement, distinctly and unequivocally declared it incompatible with the discipline of the Church, and the principles contained in it contrary to her doctrine; and no doubt they hastened to send their opinions to Rome. Thus the plan was progressing as foreseen by Bishop Conwell. Peace seemed to be restored. Father Hughes wrote at this time, "The opposition is becoming extremely calm and gentle, and the fever of passion has in great measure passed away." Copies of the agreement having reached Rome, the Sacred Congregation met and acted on the matter, and their action was formally approved by His Holiness Leo XII. In the early part of July, 1827, Bishop

Conwell and the other American prelates received the information from Rome that the agreement was null and void. So the wise old Bishop had succeeded as he had hoped, for the death knell of trusteeism in America was sounded in the condemnation of the agreement. All the Bishop's personal efforts had been futile. Now the inevitable condemnation which he had foreseen arrived; Rome had spoken, and the trustees were obliged to submit, or to stamp all their previous professions of fidelity to the Church as untruthful. Not only was the controversy thus summarily ended, but a precedent was established that could be appealed to in all future disputes of a like nature. Bishop Conwell suffered from the misunderstanding of his motive, the suspicion of his clergy, and the criticism of his apparent weakness in giving way to the demands of the trustees, but later generations must accord him the praise of having wisely and effectively secured the peace and tranquillity of the Church. Had his plan been known, it would have been frustrated.

The diocese of Philadelphia contained the state in which from colonial days religion had been comparatively free, where Catholics were numerous and better endowed with the goods of this world than in most other dioceses. But the unholy war waged by the trustees of a single Church against two successive bishops had this result, that in 1829 the diocese was without a seminary, a college, a convent academy for the education of young ladies, and with only a single asylum, few schools and a disheartened people. The loss of souls to the Church had been great.

This deplorable condition of Catholicity was heart-breaking to Father Donaghoe, and he spent long hours in prayer before the altar begging for light and guidance in those perilous times. One of his earliest efforts in Saint Joseph's parish was the bringing of children under Catholic influences, no easy task in 1827. With Bishop Conwell's permission

and indeed to the great joy of the aged prelate, Father Donaghoe opened the first Sunday-school in Philadelphia. Responding to his zealous efforts and to his untiring devotion to their interests, the children came to his instructions and he found that teachers to assist him were indispensable. He decided to enlist the services of some worthy and capable laymen throughout the city. Mr. John J. Norman, one of these teachers, gives an interesting account of this, saying, "Father Donaghoe selected eight young men, of whom I was one, and during three months he gave us thorough instructions in Christian Doctrine. When he thought us qualified as teachers, the Sunday-school was opened. It proved to be a success. Our first Sunday-school presided over by Father Donaghoe was held in a room on Prune Street between 5th and 6th, occupied by Mr. Boylan as a school-room. The attendance the first Sunday was sixty; the second, eighty-five; and the third, more than the room could comfortably accommodate, and as a necessity the school was removed to Saint Joseph's Church. From that day to the present the Catholic Sunday-schools of Philadelphia have been prosperous and useful. Father Donaghoe established a library also, at about the same time. The pastor, the teachers, and others generous enough, contributed books, and a fee of two cents was charged for their use. These were only beginnings, but they developed, and in time became powerful factors for good." In an old record kept by Father Donaghoe we find that his first Sunday-school teachers were: Frederick Mullen, Stephen Engel, Henry Warren, William McCormac, Isaac Howell (Father Howell of Elizabeth, N. J.), John McGuigan (Father McGuigan, S. J.), Edmund Norman, and John J. Norman. Hundreds of children were carefully prepared for their first Holy Communion by the catechetical instructions of the young apostles, who were directed and encouraged by Father Donaghoe.

In February, 1827, the Rev. John Hughes, afterwards the illustrious Archbishop of New York was associated with Father Donaghoe at St. Joseph's. There were troubles of various kinds in Philadelphia at that time, but the blessing of peace was upon St. Joseph's. In 1828 Father Donaghoe wrote of his parish where his untiring labor and zeal had won the love and veneration of his people, "I have received so much encouragement that lately I was on the point of enlarging the church which is too small for the concourse of people that attend it; but I have deferred the work for the present." On December 29, 1829, Father Hughes wrote to the Rev. J. Purcell, afterwards Archbishop of Cincinnati, "At the little Chapel of Saint Joseph there is peace and piety. The people generally are poor, and Massillon says the poor are the object of God's predilection."

At about this time Bishop Conwell found the responsibilities of the diocese more than he could bear, and to the authorities in Rome he expressed his desire to be relieved of the burden of the diocese. During the first Plenary Council of Baltimore in 1829, the appointment of a coadjutor was earnestly recommended. The Propaganda acted upon the suggestion and Francis Patrick Kenrick was consecrated Bishop of Arath, and coadjutor Bishop of Philadelphia with the right of succession. In company with Bishop Conwell, Bishop Kenrick, who was then barely thirty-four years of age, started on the journey to Philadelphia where he arrived July 7, 1830. His piety, his learning and his prudence were admirable; and with apostolic zeal he travelled over his vast diocese, strengthening and consoling his priests. The amount of self-sacrifice, labor and suffering that this duty demanded may not at first sight appear, for conveniences in the way of travelling have accustomed us to look lightly upon journeys. In Father Donaghoe, Bishop Kenrick found staunch and loyal aid, and his appreciation was prompt and generous. No lengthy

description could serve our purpose so well as the following interesting letters.

POTTSVILLE, PA. Sept. 6, 1830.

Rev. Terence Donaghoe.

REVEREND AND DEAR SIR: My neglect of writing to you from Kentucky shall be compensated by the present, wherein I mean to give you a sketch of the state of the Congregation wherein you formerly labored. Several of its members anxiously inquired after you, and expressed their disappointment at not seeing you in my company. I was almost about to reproach myself for not inviting you, but I remembered that I had doubted whether such an invitation would be acceptable, and might not appear to arise rather from a too great attention to the travelling etiquette of Bishops. It will, however, please you to know that many still treasure your memory in Reading, and would have been happy in seeing you. They were glad to learn from me that you were in moderate health (though they would have wished it were perfect), and that you were happy and respected and just situated as appeared best to suit you. Had you been with me, you would have derived pleasure not only from the cordial welcome of your friends, but from the edifying spectacle of piety which so consoled me. From 130 to 150 received Communion and 94 were confirmed. The Protestants thronged to view the interesting ceremony, but the church though capacious could not admit them all. Several withdrew whilst others remained outside around the church to catch some words of instruction. In the morning I gave them an English effusion, and after Vespers I remained for perhaps three quarters of an hour under the sound of Rev. Father Corvin's German voice. You may conjecture how much I gathered from his discourse. I am not accustomed to criticise; wherefore you will not expect a detail of its defects or an eulogy of its perfections. With the preacher I could not

but be pleased, as his gesture and tone sufficiently indicated zeal; whilst his wrinkled temples and silver locks exhibited one who had grown old in the exercise of the sacred ministry. I view every pious priest with veneration and affection; but I cannot express the feelings which are excited in my breast when I look on the veteran missionary who never stained the garment of the Priesthood. Rev. Father McCarthy zealously cooperates with him, and enjoys the esteem and affection of the congregation. The alternate visits of the two missionaries speaking each a peculiar language, and belonging to the same Religious Institute, have produced admirable harmony in this place. Piety has of course progressed, and my consolation has been in this visit unmingled with any bitterness.

Rev. Father McCarthy did not avail himself of my permission to make appointments in my name, whence I found myself at liberty to make them according to my choice; but yet I deemed it impracticable to have the Ordination on the Saturday of Ember Week. I appointed next Sunday for Lancaster, and determined to pass the intervening days in visiting Pottsville and Lebanon. Rev. Father McCarthy and a most amiable young layman, Mr. Repplier, accompanied me from Reading this morning. We started at about four o'clock and reached here about eleven A. M. I had addressed a notice of my intended visit to . . . Thus difficulties remain, and the chief one of providing these destitute congregations with a zealous and disinterested pastor. Alas! I am almost forced to say: "*Omnes quae sua sunt quaerunt, non quae Jesu Christi.*" How disinterested must we prove ourselves to retrieve the honor of the ministry!

The stage for Lebanon starts at four o'clock to-morrow morning and not again until the same hour on Thursday. Thus I shall be forced to remain in this bustling town nearly three days, and hence proceed to drink another draught not less bitter of the chalice which I have pressed

to my lips in obedience to divine Providence. I expect to be at Columbia on the 14th, at Little York on the 16th, at Conewago on the 19th, thence to Emmetsburg and again at Conewago on the 26th; at Chambersburg on the 3rd of October, at Bedford on the 12th, and at Pittsburg on the 17th and 24th. Pray that my weak lungs may be strengthened, and my counsels be directed by that Holy Spirit who has placed me to rule the Church purchased by the blood of the Incarnate God. Remember me with most sincere affection to Dr. Conwell, also to Rev. Mr. Hughes, Rev. Mr. Hurley and all the Clergy.

Yours sincerely and affectionately in Christ,
FRANCIS PATRICK, Bp. Arath and Coadjr. Phila.

BELLEFONTE, Aug. 15th, 1831.

Rev. Terence Donaghoe.

REVEREND AND DEAR SIR: At the close of this great festival, and of my visitation of Bellefonte I sit down to pen a few lines in haste to the *Episcopal Econome*. My letter to Rev. Mr. Hurley from Newry informed you (I don't expect it to have been kept secret) of my visitation to that place, and of the arrangements made there. On the 8th inst. I proceeded in company with Rev. J. O'Reilly, and after twenty miles' drive reached Squire McMullen's, Sinking Valley, where we were kindly welcomed. We were glad to dry and warm ourselves at a fire lighted up for the purpose, as we had journeyed in the rain. I reposed most soundly during the night, the travelling in a gig over the rugged roads of Tuckahoe having prepared me for the arms of Morpheus. The next day we pursued our journey to this place over roads not much superior. Ruts and rocks and stumps seemed combined for our overthrow, but a kind Providence preserved us from any serious disaster. At one time I was somewhat alarmed by a sudden somerset which my Reverend Charioteer made from the gig to the side of the

road nigh a precipice. I immediately seized with some anxiety the reins which escaped from his grasp as he alighted on the ground. He dexterously drew in his legs as he lay on the bank, and thus rescued them from the pressure of the wheels which might otherwise have considerably injured them. On his rising we continued our route, and reached Bellefonte the same evening. Here, as well as in Sinking Valley, the "Doctor" was antonomastically addressed whilst the Bishop of Arath was scarcely recognized. After some conversation here, one of those present inquired of me whether the Bishop had reached Huntingdon, and being assured that he was even then present, arose with astonishment and hastened to communicate the intelligence to the others. You must not fancy that I felt jealous of the honors of the Doctor, or sought to diminish his importance. It gave me unfeigned pleasure to find that he had secured for himself by his exemplary conduct the respect and esteem of the faithful generally. The good which he has done in Bellefonte will be long remembered by the grateful and affectionate flock, who dread nothing so much as the loss of their zealous and worthy pastor. The mustard seed has increased, and between two and three hundred Catholics now assemble in the elegant Church which by his exertion has been erected. Several converts to the faith are conspicuous here for piety and zeal, and many others concur to vindicate by their example the sanctity of our religion. On Sunday last I performed the ceremony of the dedication in the presence of a most crowded congregation. The Reverend Pastor gave an impressive discourse on the occasion. About fifty persons received Holy Communion, and thirty-eight were confirmed on Sunday and Monday. To-day, the Rev. Mr. Leavy sang High Mass. Some Protestants attended even to-day, and one Presbyterian lady has since sought a Catholic catechism. Some of the bigots are alarmed and one of them observed this day that "the

Catholics ought to be put down." I assisted at a marriage performed by the Doctor, and was edified by the solemnity and gravity wherewith he addressed the parties. We proceed early to-morrow to Sinking Valley, and thence I mean to go to Blairsville for Sunday.

I hope your health is good, and your funds inexhausted. When I return I shall reimburse you for any advances you may have made in my absence. Remember me affectionately to the Josephites, etc., and believe me very sincerely,

Yours in Christ,

FRANCIS PATRICK, Bp. Arath and Coadjr. Phila.

THE CATHOLIC HERALD.

There were but few Catholic papers in the United States in those days. Father Donaghoe had often spoken of the necessity of a Catholic paper, and hoped to find means of establishing one, to offset the dangerous literature of the day by supplying Catholics with wholesome reading and by making useful knowledge accessible. There was much misrepresentation of Catholic teaching and Catholic purposes then, as indeed there is now, and he hoped that a Catholic editor might expose the mistakes of an erring press and make the truth stand forth. While he was still busy with the many details of his parish work, a new and engrossing task was presented to him. In the following letter Bishop Kenrick after referring in complimentary terms to Father Donaghoe's Institute, his Sunday-school, authorizes him to proceed with the *Herald*. To Father Donaghoe was confided the tedious task of attending to the preliminaries of this important work, a task which he performed carefully and satisfactorily, though the credit is ascribed to others, a fact which would have pleased him, could he have foreseen it, for he was ingenious in hiding his good works. He sought above all to pass unnoticed, and when at the cost of his untiring labor a great undertaking had been set on

foot, and others came forward to receive the glory of success, no one was better pleased than our dear Father Donaghoe.

PITTSBURG, November 19, 1832.

Rev. Terence J. Donaghoe, Pastor St. Joseph's, Philadelphia.

REVEREND AND DEAR SIR: I believe I am indebted to you for two letters, as I do not recollect having answered your favors of the 4th and 24th ult. The blame may be cast on the cholera that interferes with so many of our innocent enjoyments and social duties. Though it has been almost harmless here, it has struck terror into many a stout heart and sent the trembling sinners in crowds to the Sacred Tribunal. One of the letters which were forwarded by Mr. Maitland was the answer of Rev. Mr. Hickey, which substantially was the same as his communication to Rev. Mr. Reilly. This rendered my immediate reply to yours unnecessary, especially as I supposed the project for giving the Sisters charge of St. Mary's School would scarcely be executed until my return, if even then. It may be well for you, however, to be apprised, in case of its being effected, that it is Rev. Mr. Hickey's wish in which I fully concur, that the present Confessor of the Sisters of Charity in the Eastern district of the city should take the spiritual direction of the Sisters who may be employed in the school, and that the Extraordinary Director should be the director ordinarily charged with the care of those in the West. In his own words: "The present Confessor might be the extra-Confessor of each other's Sisters."

I have written to Mr. O'D. to solicit his undertaking the editorial management of the press, in order to enable me to accept the proposal of the present Editor to transfer it to Philadelphia. By a letter of the *Convert*, this day received, I learn that he shrinks from the responsibility, but is will-

ing to be one of the three joined in holy alliance for the defence of our holy Faith. I scarcely like the idea of charging myself with even a third part of the editorial burden; but, as my Correspondent says, rather than forego the opportunity of establishing the Philadelphia Catholic Press, I am inclined to venture, until I shall find a substitute. If then, the two Champions are agreed, you may tell them that little David will appear on the ground with his pastoral staff and sling; and when the Enemy has fallen, and the din of war has ceased, that he will tune his lyre, and chant in soul-subduing strains, the praises of the God of armies. You may also promise them on your own responsibility a detailed refutation of the errors of the times. But Mr. Gallagher should arrange with them the terms on which he will undertake the publication, and all the duties connected with it, before the treaty with Mr. Tally is finally concluded. Expedition seems desired by this gentleman and perhaps it might be well to commence the coming year with the good work. I do not see that my return to the city may be awaited for the conclusion of this matter.

The success of the appeal in behalf of your *Institute* gratifies me exceedingly. May it continue to prosper, and to prepare for the Eucharistic Banquet many hundreds who otherwise might never be found worthy to taste of the Bread of Angels! I have reason to regret my absence from the city when the sixty-two innocents approach for the first time the divine table; but duty called me to other places, where, amidst less gratifying scenes, I was still favored with unmerited consolation. The docility and piety of the people of Pittsburg have comforted my heart, and prepared me for those visitations of a different character which occur in the ordinary course of things.

Our good Gegan is somewhat improved, but yet in a very critical situation. To-day another blister has been used to counteract the inflammation, the physician being of the opinion that his lungs are partly ulcerated. Any attempt to

cross the Alleghany at this advanced period of the year would be highly dangerous, so that we must remain in the midst of this smoky atmosphere, where he receives, with the bituminous inhalation, every kindness which the most cordial attachment can bestow. I am confident that there is not a Catholic heart in which he has not a place. His talents are even appreciated far beyond what his most sanguine friends could anticipate.

I hope the health of Bishop Conwell improves, and that your Coadjutor continues hale, hearty and amiable. I owe him some letters in return for two from his own hand, and several which he enclosed from high church dignitaries. As I leave this on Friday for Harmon's Bottom, I cannot hope to receive new favors until I reach the City of Fraternal Affection. My compliments to the Bishop and all the Clergy.

Yours affectionately in Christ,
FRANCIS PATRICK KENRICK, Bp., etc.

With great alacrity Father Donaghoe carried out the directions contained in the letter above quoted, and in good time the paper appeared. In the success of this unpretentious journal and in the great good gained through its agency, we have an impressive and instructive example of the power and influence of the Catholic press. The paper was a powerful aid to Father Hughes during the Hughes-Breckenridge Controversy in which the dignity of Catholicity was so well maintained.

The good Bishop's solicitude for the success and continuance of *The Catholic Herald* is shown in the following letter.

BELLEFONTE, June 11, 1833.

Rev'd. T. J. Donaghoe, St. Michael's, Philadelphia.

REVD. AND DEAR SIR: Your good friend Mr. Leavy requests you to pay over to Mr. Fithian six dollars for

one year's subscription to *The Catholic Herald* for Squire John McMullen of Sinking Valley, Huntingdon Co., commencing last January, to be directed to him at Sinking Valley Post-office, which has been recently established, and for one year's subscription for Dr. Joseph Neffler, Williamsburg, from January 1, 1834, to be discontinued at the expiration of the year.

As the money has been handed to me, you will please call on my Brother for it. You may insinuate to Mr. Fithian that the number of subscribers would probably be increased very much, were the subscription reduced to \$2.00; and in regard to the Erie subscribers whose names I sent to Rev. Mr. O'Donnell, you may tell him that it was with the express understanding that it would be only \$2.50 that the subscribers gave their names. In case he is not willing to let them have them at that rate, he had better withhold the papers until they give new orders. The money they promise about Christmas, it being scarce at present. Rev. Mr. Leavy is pretty well, yet he is by no means in perfect health. The labors of his extensive mission have impaired his health, and they may soon terminate his career if they are not abridged. He has greatly improved the Bellefonte Church, by procuring a beautiful Tabernacle and a baptismal font, the best perhaps in the whole diocese. A handsome marble column supports the vase which is covered with a brazen lid surmounted by a cover. The fluted column is the work of Mr. Wm. Johnson and the brass cover was made by Mr. Michael O'Donnell, a Catholic artist residing in Harrisburg. The tabernacle does credit to Messrs. McQuade and Armor, Protestant artists of Bellefonte. A fine confessional near the door of the Church added to my satisfaction in witnessing these improvements. This congregation is considerably increased. About thirty-five were confirmed and about the same number received Communion. Two converts are among those who received confirmation.

We have had the pleasure of Rev. Mr. Curran's presence, as well as that of Rev. Mr. Masquelet on this occasion. To-morrow at an early hour we proceed by way of the Jersey shore to Milton. I hope to return to Philadelphia before the second Sunday of July, and may be prepared to dedicate St. Michael's on the third Sunday of July. You may consequently make your arrangements for that day or subsequently.

I should be happy to meet you at Silver Lake, where you would be a welcome guest, but I do not know whether you could be absent from the city without delaying the building, whose completion is so desirable. I shall leave Milton on Monday next for Wilkesbarre, and thence I mean to go to Carbondale on my way to Silver Lake where I am to be on the following Sunday. Rev. Mr. Leavy begs me to correct my statement of his weak health. He feels perfectly well and promises himself many a lustrum of useful ministry. I may say in confidence to you that my regard for him has considerably increased during this visitation. The *Bellefonte* which he has raised in the Church of St. John Baptist shows his taste as well as his zeal. In this latter qualification he is not deficient.

Please remember me affectionately to Rev. Dr. Hurley, Rev. Father Nicholas and to all friends. My compliments also to Mrs. McDonogh and Mrs. O'Brien. I hope her health has improved.

Yours affectionately in Christ,

FRANCIS PATRICK KENRICK, Bp., etc.

Father Donaghoe's life was an eminently practical one. Convinced that a Catholic paper was needed, he worked night and day until it was established; equally energetic was he in having it sustained, though all the glory of the great project he left to others. Those whom he inspired to labor in confuting errors, are the glory of their day. His work was not carried forward without encountering

difficulties and opposition, open or covert, but he was not discouraged; he knew how to pray, and labor, and how to wait. If the difficulties in the way of accomplishing his object seemed to be insurmountable he waited patiently till a change of circumstances arose. If they consisted simply in a dread of labor and expense, his prudence and energy discovered means to overcome both.

PRAYER BOOK.

In the spirit of the true missionary Father Donaghoe compiled a prayer book, the "Catholic Companion." The little volume contained our familiar devotions; prayers to be said at Mass, Vespers and Benediction; the Gospels for Sundays and Festivals; short practical instructions on the Commandments and the Sacraments; and a collection of hymns. Chiefly with the desire of assisting the many poor in his parish who could ill afford to get catechisms, prayer books, hymn books, and devotional reading, Father Donaghoe collected these useful parts into one volume. The little work served its purpose well and when the Community was transferred to Dubuque, Father Cretin wrote: "Bring the plates of your 'Catholic Companion.' If they have been destroyed, I would advise you to have others made, including all that the excellent book now contains and even some additional pages."

In this collection we find the hymns dear to our childhood as well as to later years. "O what could my Jesus do more"; "Jesus, Saviour of my soul"; "The Lord Himself, the Mighty God"; "Mary, my Mother"; "Ave Sanctissima"; with Archbishop Hughes' "Depart a while each thought of care"; and the hymn sung in the early days when a Sister was about to depart on a mission, "As travellers when afar they go." From this little work one could well learn to love and to cling to that faith once delivered to the Saints, and the book proved an efficient aid in Father Donaghoe's missionary labors.

FATHER DONAGHOE ESTABLISHES A FREE SCHOOL
FOR CATHOLICS.

Father Donaghoe was emphatically an educator. He knew the importance of educating the young for heaven while their minds are being prepared for the duties of life; he knew, too, that the hearts and minds of parents could be more easily gained through the affection and careful training of their children. Always a strenuous advocate of religious education, he was thoroughly imbued with the impression that children should at all times, and in all places, be trained in virtuous ways, and that from their most tender years they should be taught the sublime lessons of morality and religion. He was the founder, the friend, the protector of one of the few schools in Philadelphia and the only free school at this time. Just when the first school at St. Joseph's was established cannot be determined, but it was prior to 1781; for in the subscription list of that year mention is made of the "Old" and of building the "New School-house," and on September 1, 1783, it was agreed to "give the children premiums to the value of twenty shillings, four times a year, for improvement in studies."

As the many stately and flourishing churches which are now the pride of the city have sprung from St. Joseph's humble beginnings, so the present magnificent Seminary took its rise from the ruins of the "Old School-house." The first attempt at an ecclesiastical seminary for the diocese was in the residence of Bishop Conwell, the old St. Joseph's rectory. Among the students were Bernard Keenan of Lancaster, Pa., and the illustrious John Hughes who finished his course at Mount St. Mary's College, Emmetsburg.

The first Sisters' School in Philadelphia was established by Father Donaghoe. Mr. Norman, a pupil there at that time says: "While Father Donaghoe was yet pastor of St. Joseph's, with very slender means, he founded a very

excellent school on Prune St., a few doors below Fourth, which was conducted by the Sisters from Emmetsburg. At this time there were no Catholic free schools in Philadelphia, although there were hundreds of Catholic children who sadly needed an education. As the entire pecuniary responsibility of the school rested upon Father Donaghoe, and the expenses were great, it was impossible for him to accommodate one-tenth of the children seeking free admission, yet he did accommodate as many as his slender resources would allow. There were many children in the school whom he either paid for himself or allowed to go entirely free, and so delicately sensitive was he of the free scholars, that none save himself and the Sisters were aware of who were free; the bills of all were made out regularly and receipted. Thus was inaugurated the first step towards the establishment of a free parochial school system in Philadelphia. This school continued in existence until Father Donaghoe was transferred to Kensington as pastor of St. Michael's Church, in which place he also established a similar school under the direction of his own Community of Sisters. It is useless to advert in this place to the numerous schools and academies he established in Iowa; they are dotted all over the state."

FATHER DONAGHOE BUILDS SAINT MICHAEL'S.

The ownership of St. Joseph's Church and the property about it was never relinquished by the Jesuits, and early in 1832, the sixth year of Father Donaghoe's pastorate there, Father Dzierozynski, S. J., entered into negotiations with Bishop Kenrick looking to the resumption of possession by the Jesuits. To this request the Bishop yielded a ready assent as he wished to increase the number of priests in the diocese and to enlist the valued services of Father Donaghoe in a new enterprise, the building of a church in the northern part of the city. After careful consideration of the matter with Father Donaghoe, the Bishop wrote to

Father Kenny, S. J., the Provincial, June, 1832, saying: "I shall with great pleasure see the successors of the venerable men who founded the Pennsylvania Mission reoccupy the first church in this city." He suggested, however, "that the intended measure should not be executed before spring," and on the 12th of April, the Jesuits took possession of the house and church. It was arranged, however, that Bishop Conwell was still to live at St. Joseph's, his rooms having been secured to him for life. In April, 1833, one hundred years after Father Greateon's founding of St. Joseph's, the Jesuit Fathers Kenny, Dubuisson and Ryder took possession. Father Donaghoe continued to reside there and to assist in the parish work until May 1, 1833.

As a preliminary to the transfer of St. Joseph's Church to the care of the Jesuits, the Provincial wrote as follows to Father Donaghoe.

COLLEGE, GEORGETOWN, Feb'y 18, 1833.

Rev. T. J. Donaghoe.

REVEREND DEAR SIR: You are already aware that with the sanction of your respected prelates, we are shortly to resume the charge of our old residence at St. Joseph's. It would be very useful to me if I could learn what may be the state of the church ornaments and house furniture belonging to the establishment. I hope that you will be so kind as to let me have a line from you giving me such information as it may be in your power to collect. Your many kind attentions induce me to believe that you will grant me this additional favor, though it may occupy a few of your precious moments. Of course I write in the supposition that there are at least some articles which are the property of the church and house, and therefore distinct from those which belong to the gentlemen who at present serve the congregation with so much edification. When I know the number and color of the vestments, the quantity of altar linen, etc., I shall

then see what will be necessary, at least in the first instance, for the new missionaries. Any further information which your knowledge of the localities and the situation of both house and church may enable you to give me, will be most thankfully received. I am quite pleased to hear that your efforts to erect a new church have been so happily encouraged, and I trust that you will be fully enabled to raise one that will be worthy of religion and an ornament to so handsome a city as Philadelphia. May I beg you to present my best respects to Bishops Conwell and Kenrick, and be assured of the esteem, with which I remain,

Your obedient and faithful servant,

PETER KENNY, S. J.

The warm friendship was not lessened as time went on; and distance was no barrier to their friendly communication as we see by Father Kenny's letter to Father Donaghoe written from England.

5 HARDWICK PLACE, June 4, 1835.

My Dear Sir:

I am glad to have this occasion of proving to you that I am not unmindful of the friendly attention which I have received from you. These times have been more than usually busy and I am scarcely left an hour to give to my many and much esteemed friends at the other side of the Atlantic. How much you must have been grieved by the news of our late Primate's death. His See is still vacant. Father Crolly was appointed, but I hear that many friends of his have advised him not to accept the honor. They consider his stay at Belfast of more consequence to religion. The late Primate, your friend, was most sincerely beloved. I had not the good fortune to see him after my return so that I have not had an occasion of fulfilling the commission which you gave me.

I have told Mr. Dubuisson the story of . . . If the Nuns or you wish me to do anything further about . . .

let me know. Do let me hear from you, of all things, and about all persons.

Pray present to my good friend, Dr. Hurley, my grateful recollections of all his favors and my most sincere condolence in the loss of his good and esteemed brother. Best respects to Mrs. McDonogh. I have executed her commission with Mr. Kennedy but I have no return to make other than the sincere thanks of the recipient for all her kindness.

Yours truly,

PETER KENNY.

The district of Philadelphia known as Kensington and the Northern Liberties had become a great manufacturing centre for linens, domestics, carpets and other fabrics. With the attraction of this new enterprise the district had become rapidly populated; the shuttle and the loom were heard on all sides; new buildings went up, every floor crowded with artisans. The majority of the people were Catholics, who were obliged to travel nearly two miles to the nearest Church, St. Augustine's.

On April 11, 1832, a meeting of all the Catholics was called and the question of providing a new church was debated at length. It was decided to purchase ground enough for church, rectory, school and cemetery. They bought from William M. Camac, property on the south-east corner of Second and Jefferson Sts., the price paid being \$3,333.33. Father Donaghoe was appointed pastor of the new parish, and without delay he took up the work.

On Monday, April 8, 1833, the corner-stone of the new St. Michael's Church was blessed, in the presence of a very large gathering. Bishop Kenrick officiated, and was assisted by Father Donaghoe, Father Hughes, Father Gartland of Saint John's; Father Keiley and Father de Silva of Saint Mary's; Father James Foulhouze and Father William Whelan of Holy Trinity; and Father Michael O'Donnell of Saint Augustine's. The work of building progressed,

and Father Donaghoe, on May 1st, moved to his new parish, residing in the house of Mr. McBride, and celebrating Mass in the basement of the church. On the 29th of September, 1834, the feast of St. Michael, the church was solemnly dedicated under the patronage of the great Archangel, by the Rt. Rev. Bishop Kenrick. Bishop Conwell, very aged and feeble, was in the sanctuary. When the aged prelate was told to spare himself the fatigue of the long ceremony of dedication, he said: "My son's Church is being dedicated to-day; I must go and bless it." Father Donaghoe's unfailing deference and filial respect were particularly grateful to the aged Bishop. Solemn High Mass was sung by Father Donaghoe with the Rev. Edward McCarthy, S. J., as deacon, and Rev. Patrick Costello as sub-deacon. An eloquent sermon was preached by Rev. John Hughes who eulogized his friend, Father Donaghoe, and congratulated the parishioners on their worthy guide.

The church was considered an excellent specimen of the Gothic architecture of the twelfth century, after designs prepared by William R. Crisp. The altar-piece, Saint Michael the Archangel, a magnificent painting by Guido Reni, had been the property of Cardinal Fesch, uncle of Napoleon Bonaparte. For the interior decorations of the church Father Donaghoe chose the emblems of the Sacred Hearts of Jesus and Mary.

Mr. Norman says: "The erection of St. Michael's, and the liquidation of the debt thereon, were not accomplished without great personal sacrifice and labor on the part of the pastor. Well does the writer remember seeing the sheriff's placard posted on the church at the instance of one who did the plastering, and well do we remember Father Donaghoe going from house to house pleading for means to save his church; nor can we forget how in the short space of one month he had collected the sum of ten thousand dollars, and thus freed his church from debt. In this connection

we may further remark, that as soon as he was appointed to this church he immediately removed to the scene of his labors and celebrated Mass every Sunday in a private house owned and, I believe, occupied by Mr. McBride, a very affable and generous gentleman."

In the Woodstock letters we read: "In April, 1833, Rev. T. J. Donaghoe had taken up his abode in the basement of St. Michael's Church, where for many months he dwelt to the great edification of the Catholics not only of Kensington but of the whole city."

ROSARY ASSOCIATION.

To Father Donaghoe is due the honor of organizing the first Rosary Society in the city, if not in the diocese, of Philadelphia. On the first Sunday of March, 1838, the Rosary Society was established at Saint Michael's. The records in our archives show the following names as being the first registered: Sister Mary Francis Clarke, Miss Rosanna Brady, Mrs. Keenan, Mrs. Rosanna Brady, Mrs. Patrick Clarke, Mrs. Snyder, Mrs. O'Reilly. Men's Rosary Association: Edward Clarke, Patrick Brady, Edward Sheridan.

The establishment of Confraternities under the patronage of the Blessed Virgin, Father Donaghoe likened to the building of a rampart, strong and impenetrable.

SODALITY OF THE BLESSED VIRGIN.

We have no record of the exact date of the formation of the Sodality but it must have been not later than the organization of the Rosary Society; and knowing Father Donaghoe's great devotion to the Blessed Virgin, we may be sure that the formation of Sodalities in her honor was one of the earliest of his pastoral cares. We find an outline of a sermon endorsed "St. Michael's Church, 1st May, 1844, before the Sodalities of the Blessed Virgin." The word *Sodalities* is significant.

Bound to his native land by the sacred ties of faith and kindred and nationality, it was impossible that Father Donaghoe should not be intensely interested and affected by Irish affairs. From the *Dublin Review* of June, 1839, we quote the following letters; the first was written to the great O'Connell by Father Donaghoe from Philadelphia, May 17, 1839. "Desirous to aid in the efforts you are making to obtain justice for Ireland, I have applied to a few friends who readily agree to become members of the Precursor Society and provide for the formation of a branch Society in this country. With that view we enclose a bill of exchange for fifty pounds and request that you will order the Secretary to send me one thousand tickets by return of Liverpool steamer, if possible. Should Mr. Ray send an additional thousand, I think members will be found to fill up the number. The names of the gentlemen who have joined with me in sending this remittance are: Rev. Nicholas O'Donnell, John Maitland, Michael McGill, Francis Killian, William Whelan, Hugh Clarke, John McGuigan, Martin Murphy and John Waters.

"We have heard with regret that the *Dublin Review* is about to be suspended. If the publication could be continued, an effort to sustain it would be made here and in New York by gentlemen of influence and respectability. We hope to receive the usual favor of a copy of the Dublin weekly newspaper. I remain with respect and esteem,

"Your obedient servant,

"TERENCE JAMES DONAGHOE."

When Daniel O'Connell received Father Donaghoe's letter, he wrote to the Secretary of the Precursor Society thus:

LONDON, June 3, 1839.

My Dear Ray:

I have great pleasure in enclosing to you the letter of the Rev. Mr. Donaghoe, Catholic Pastor of St. Michael's

Church, Philadelphia, a clergyman of the highest moral worth, and of great zeal and learning. The bill for fifty pounds was payable to my order in Liverpool; I have forwarded it for payment and enclosed you a check for the amount. Acknowledge the letter and the money in respectful terms and comply at once with his request by sending 2,000 cards; you will forward him a weekly paper, and in your letter inform him that the *Dublin Review* is not abandoned, nor will it be. The twelfth number is just out, and an excellent number it is. In fact the six volumes that are published of that review contain a greater body of accurate information respecting the real tenets of Catholicity and the purity of its doctrines, than could be found in any other work of ten times its compass. A thousand calumnies upon us are refuted in the spirit of genuine charity, without polemic heat or irritation. Indeed the astonishing increase of converts to Catholicity in this country, must be traceable in some degree, to this publication.

I hope the committee are not neglecting their report on the registry in out counties. They should correspond with every county in Ireland, and get some club or public body to assist them. I will, please God, attend your next meeting, and I hope to find a full and accurate report on the registration in every county in Ireland.

Believe me to be yours very truly,

DANIEL O'CONNELL.

In accordance with these directions Mr. Ray wrote to Father Donaghoe from the Precursor Society Committee Rooms, Commercial Exchange, Dublin, June 6, 1839:

Reverend and Respected Sir:

I have had the honor of receiving through our revered Liberator, Daniel O'Connell, your esteemed favor of the 17th of May, with its enclosure of fifty pounds, amount of subscriptions from Philadelphia to our Precursor So-

ciety, for which permit me to say, we feel deeply grateful to you, and to those worthy friends of Ireland who have joined in the important demonstration of sympathy in our cause. The difficulties in the way of our efforts to obtain *Justice* for our ill-treated country have been formidable and often disheartening, yet we have persevered and we shall continue with firmness and caution under the guidance of the Master Spirit, who has already gained for us religious liberty, until our civil rights shall be achieved, as we trust they speedily will be, by means of our present rational and wide-spread organization. I need hardly say how our hopes are raised by the invaluable accession of our trans-Atlantic friends. Such facts must prove to our oppressors that there is impolicy as well as injustice in keeping Ireland enslaved.

We entreat you to continue the enrollment, and diffuse our principles and object as generally as possible. I send you 2,000 Precursor cards, per packet. Any gentleman paying to the amount of one pound British, or procuring the enrollment of twenty or more Precursors is entitled to a Committee Card. I have therefore enclosed some such (green) cards in the parcel. I shall also forward regularly to your address a weekly paper having our proceedings. I have put into the parcel a copy of the *Freeman's Journal*, of the 6th inst., wherein you will find your letter published with Mr. O'Connell's accompanying letter, by which you will be gratified to learn the success of that excellent publication, the *Dublin Review*. With sincere respect and esteem I have the honor to remain,

Your obedient and sincere,

THOMAS M. RAY,
Secretary of the Precursor Society of Ireland.

Nor was this a mere passing enthusiasm; his attention and interest, hopes and sympathies were always keenly alive and

ready for this noble work. A memorandum dated Jan., 1850, reads:

“Jan. 4, 1850. Retreat at New Melleray.

“This month an emigration of Irish. Wrote to Rev. J. Maher, Carlow, also to the Abbot of Mount Melleray, gave my views and promised co-operation.”

His sympathies were wide and generous and excluded no one whom he could aid and bless. It is gratefully recorded in the archives of the Redemptorist Fathers at St. Peter's Church, Philadelphia, that this congregation of German-speaking Catholics found no more substantial and willing aid than that offered by three hundred members of St. Michael's Church who helped in digging the foundations. To this work they were led by Father Donaghoe, who assembling his men after Mass said to them in his genial way, “Saint Peter is building his Church; if you offer him a helping hand now, he will not forget you when you knock at the gate of Heaven, but will let you in more readily.” After their hard day's work, these men went with great-hearted generosity to lend a helping hand, and did much to assist their neighbors and relieve their discouragement.

Everything which could tend to the spiritual and temporal welfare of his flock found in him a warm-hearted and self-denying champion. Trouble, time, money, all were of no account to him if he could only further some good work. And all this he did quietly, without ostentation, and without seeking or desiring the applause of men; for his one and only object was to please God and benefit his neighbor. As years went by, his humility became deeper, his personal habits simpler, his hours of prayer longer. He was singularly active, and every minute of his busy day was devoted to his self-imposed duties, but he believed in prayer more than in mere human activity, and all his great works were preceded and accompanied by long hours of silent prayer.

Of our saintly Founder we may say that in his whole

life and conduct he realised the idea of a Catholic priest made perfect beyond all ordinary men by a charity that was unfeigned because it knew no exception, refused no work, feared no sacrifice. To the holiness of the priesthood he brought the glory of his noble manhood; nay more, for in every fibre of his being he was a gentleman. To the newly received Novice as to the most aged Sister, his courtesy was unfailing. Rudeness was impossible to him, sarcasm he scorned. Despite all the vicissitudes of those early days an impatient word never passed his lips. Well may we call him our "good" Father Donaghoe. Perhaps no one that knew him personally, ever knew another to whom the epithet, good, could be more appropriately given.

After his devotion to our Lord, there was no prayer so pleasing to him or so constantly on his lips as the sweet name of Mary. He never undertook anything of importance without invoking her aid, and left it as a charge to his Congregation to do the same. The kindness of heart which was his chief characteristic was allied to a singular firmness of purpose, for in his humility there was no touch of weakness. In times of doubt or difficulty, before determining upon any course, he always said Mass, then, having discussed the case with someone whose prudence he trusted, and having maturely taken his resolution, he adhered to it without passion or anger, but with a constancy that nothing could move. Closely allied to his firmness was the courage which gave such a stamp of nobility to his character. He feared God too much to fear anything that man could do to him. This courage had its root in his unshaken confidence in God, and he taught the same unwavering confidence in the goodness of God to his spiritual children. "God will provide" was his favorite expression. Thus did he encourage the Sisters to endure with courage and patience the hardships of the early days, assuring them that in due time God would abundantly provide. To many of his friends and advisers the rules of human prudence seemed thus to be unwisely trans-

gressed, but his sublime confidence never failed of its reward. He knew in whom he believed and the trust of that perfect friendship was never disappointed.

These pages suggest but a portion of his busy round of duty. So eager was he for work, so ambitious to do the Master's service fully, that despite a kindly readiness to be at the beck and call of everyone, he used to complain of the waste of precious time that God had given him. From his early years he was ambitious to do the Lord's work well, and his deep piety and unrestrained charity allowed God's workings free scope in the shaping of his remarkably successful life.



ST. ROSE'S WELL.
(At Entrance Gate of the Old Home.)

CHAPTER XI

FATHER DONAGHOE'S DEVOTION TO THE IMMACULATE CONCEPTION

“‘Pure as the snows,’ we say. Ah! never flake
Fell through the brooding air
One tenth as fair
As Mary’s soul was made for Christ’s dear sake,
Virgin Immaculate!
The whitest whiteness of the Alpine snows
Beside thy stainless spirit dusky grows.”

Definition of the doctrine of the Immaculate Conception in 1854.—

Father Donaghoe receives the news with emotion.—Celebration of the great event by the Community.—“Hail, Star of the Morning.”—Father Donaghoe’s love for the Blessed Virgin.—Method of ending his letters.—His efforts to have the Church in America placed under the protection of the Blessed Virgin conceived without sin.—May festivals at St. Sulpice.—May festivals at St. Joseph’s Prairie.—Father Donaghoe’s devotion to the Blessed Virgin rewarded by her.—Consecration of our Institute to Mary Immaculate.

THE eighth of December, 1854, is memorable in the Church, for on that day His Holiness Pope Pius IX, surrounded by the Cardinals and by hundreds of Bishops from all parts of the world, infallibly pronounced and defined the doctrine that the Blessed Virgin Mary by a special privilege in view of her dignity as Mother of God, was through the merits of Jesus Christ, the Saviour of the human race, preserved exempt from all stain of original sin. This feast of Mary Immaculate, to all the faithful a day of joy and gladness, is specially dear to us, the Sisters of Charity of the Blessed Virgin Mary, for that it is the patronal feast of the United States is in great measure the outcome of the pious efforts of our venerated Founder, Very Rev. T. J. Donaghoe, who made his life one long hymn of praise and

love in honor of the Blessed Virgin, his Good Mother, as he fondly called her.

When still a child he gave many proofs of his tender, generous piety, and advancing years brought new evidence of his filial devotion to the Queen of Heaven. His confidence in her maternal goodness knew no bounds. To the Blessed Mother he entrusted the success of his missionary and other apostolic labors, knowing that through her intercession all would be well, and to her he committed the care of all his plans and enterprises, that she might teach him the will of God in their regard. He took upon himself as a sweet and solemn obligation the duty of honoring Mary and of proclaiming the glorious privilege of her Immaculate Conception. His piety was in advance of the formal definition of the Church, and he frequently reminded his spiritual children to encourage and develop devotion to their heavenly Patroness and to enkindle in the hearts of their pupils the greatest confidence in her loving-kindness. From the earliest days of the Community each feast of the Blessed Virgin was kept with great solemnity; appeals to her were a part of every community exercise, and the preliminary "We fly to thy patronage," in honor of Mary Immaculate is still our most familiar ejaculation.

On the feast of St. Andrew, November 30, 1842, Father Donaghoe wrote to the Sisters thus: ". . . Offer now your novena with all your heart in honor of the Immaculate Conception of the Blessed Mother of God. . . . The feast of the Immaculate Conception shall be hereafter our annual Celebration because I hold that this privilege is the foundation of all the greatness of our Blessed Mother." And every year from 1842 to the present, this feast has been celebrated by us with special devotion, not only in the Mother House but in all the missions. In accordance with our Rule we keep the vigil as a day of fast and abstinence, and we renew our holy Vows on the feast.

On opening one of the missions Father Donaghoe wrote:

"I have purchased a house in Davenport, and have called it the Academy of the Immaculate Conception. My endeavors, my prayers and my Masses are to request Mary Immaculate to take it and the Community under her patronage and special protection, that Jesus and Mary Immaculate may be praised by its inmates, and that the honor and service of Jesus her Son may be ever more and more extended through America. By her and with the grace of God, I shall devote myself and all my energy to this end.

"T. J. DONAGHOE, Indignus filius B. M. V."

A usual method of ending his letters to the Sisters was this: "May God and His Immaculate Mother bless my Children."

Every page of the notebooks used by Father Donaghoe contains a proof of his ardent devotion to the Mother of God and of his love for her title of the Immaculate Conception. On one of the earliest pages we read: "The Blessed Virgin revealed to a certain saint that she was Immaculate in her Conception and that she desired this to be made an Article of faith defined by the Church, in order that the faithful might have greater occasion of showing their affection to her." Beneath this note is the comment: "St. Joseph's Prairie, November 30, 1846. More than ten years ago the above lines were written. It now meets my eye on the day we begin a novena in honor of the Immaculate Conception which we celebrate on the 8th of next month. This will be the first celebration since the Bishops placed these United States under the protection of the Immaculate Mother of God." In his deep humility he makes no note of the fact that this was the result of his endeavors. That his Good Mother received new honor was the point he wished to dwell upon.

When associated at Old St. Joseph's, Philadelphia, Archbishop Hughes and Father Donaghoe, these devoted sons of Mary Immaculate, had often spoken of the great blessings

to be obtained by placing the United States under the protection of the Immaculate Conception. Father Donaghoe was particularly desirous that this should be brought about, and was anxious that the subject should be proposed by the Bishops assembled in Council, believing that their influence with the Holy See would soon obtain the favor.

His correspondence bears witness that he discussed the matter frequently with his friends. On September 19, 1842, Father Dzierozynski, S. J., writes to him: "Your valued letter breathing so commendable a spirit of devotion and zeal for the honor of our Blessed Mother has afforded me much consolation. As the Bishops will assemble in Council next spring, the subject might with great propriety be laid before them; and by their solemn act, the Church in America be placed under the maternal auspices of Mary. Maryland, you know, is already thus consecrated."

Father O'Dwyer, O. S. A., who was about to visit Rome in the interests of his Order, was requested by Father Donaghoe to ask the advice of the authorities there, in regard to this subject so dear to his heart. The Augustinian Father wrote thus from Rome:

February 28, 1843.

My dear and Reverend Friend:

I am not about to make any apology for not writing sooner, rather I expect one from you. . . . Here then, is the information which I have from the best sources, relative to the project of placing the U. S. under the special patronage of the Mother of God. The matter is to be submitted to the consideration of the Bishops assembled in Council, and their approval being obtained, a petition or declaration to the desired effect sent with the other acts of the Council for the approbation of the Holy See. In subjecting the matter to the Council you are not restricted to any particular formula, but at perfect liberty to use your own discretion. . . . I have said Mass and prayers accord-

ing to your intention in the Church famous for the conversion of the celebrated Ratisbonne. I hope you will remember me in your prayers and holy Sacrifices.

Yours sincerely in Christ,

JOHN O'DWYER, O. S. A.

With Archbishop Hughes he spoke familiarly and importunately of the matter and was assured that the Council would discuss its advisability. He let pass no opportunity of furthering the project, and we find that Bishop Loras wrote to him from Baltimore, May 12, 1846, while the Sixth Council was in session, saying: "I received your Notes with thanksgiving. The glorious and Blessed Mother has been to-day the subject of theologians; and if the Bishops do justice to the subject as well as your Notes did, she must have or *we* must have good chance under her protection."

The event proved that the Bishops did justice to their worthy subject, for the decree of the Council, solemnly and unanimously placing the Catholic Church in America under the special patronage of the Blessed Virgin "conceived without sin," was confirmed on the 7th of February, 1847.

Father Andrew Trevis writes: "In some of those many friendly chats which I had occasionally with the Rev. Father Donaghoe, Founder of the Sisters of Charity of the Blessed Virgin Mary, I heard him relate several incidents calculated to inspire me with confidence in the protection of Heaven for the great work of the Sisterhood he had organised. He based his highest hopes on the Blessed Virgin to whom he was fondly devoted. Speaking of the extraordinary festivities celebrated at the time of the dogmatic definition of the Immaculate Conception in 1854, and of the glorious fact that the 8th of December is the patronal feast of the Catholic Church in America, he said: 'I may as well acknowledge that I gave no rest to Archbishop Hughes until I induced him to propose at the Council at Baltimore to have the Blessed Virgin, under

the title of Immaculate, chosen as Patroness of the Church in the United States. I want him to complete the good work by having the Feast declared a holy day in this country, and I hope the Heavenly Mother will take care of my Children, who will succeed and spread when I shall be no more.'

"Archbishop Hughes died in 1864, before the second Plenary Council of Baltimore, in 1866, petitioned the Holy See to render the feast of the Immaculate Conception a holy day of obligation. But the idea had been worked upon. The venerated Father Donaghoe rejoiced exceedingly at the result, which was largely due to the exertions prompted by his sincere and devoted piety. He had the happiness of celebrating his last Mass on the feast of the Immaculate Conception when it was for the first time observed as a holy day of obligation, December 8, 1868. Certain it is, that the choice of the patronal feast of this country is due to his earnest recommendation made through his intimate friend, Archbishop Hughes of New York.

A. TREVIS, V. G.

"DAVENPORT, December 13, 1891."

Of all the prerogatives of our Blessed Mother, that of her Immaculate Conception Father Donaghoe loved best, and he labored with special ardor to make it known and revered. When in 1849, from his place of exile at Gaeta, Pope Pius IX issued an encyclical to his venerable brethren in the episcopate respecting the Immaculate Conception, with a view to its dogmatic definition, our Founder was filled with consolation. The deliberations preparatory to the definition of the dogma were followed by him with intense eagerness, so sincerely had he at heart the glorification of Mary Immaculate.

In 1854, when the news of the promulgation of the dogma of the Immaculate Conception reached Dubuque, Father Trevis and Father Laurent who were then sta-

tioned in the city, carried the glad tidings to St. Joseph's Prairie. When they arrived, Father Donaghoe and the Community were concluding Vespers in the Convent Chapel. The joyful news was told to the Sister who presided at the organ; she sent at once to ask if the Community would sing the *Te Deum*. Father Donaghoe not knowing why the question was asked, looked inquiringly at the messenger a moment, then answered, "Yes, my Child, let all sing the *Te Deum* in honor of our Blessed Mother." Just then the two young priests entered the sanctuary, told Father Donaghoe that the message from the Holy See had been received, that the longed-for Decree had been promulgated. Trembling with emotion he proclaimed the glad tidings; the organ pealed forth, and the three devoted clients of Mary Immaculate, their faces beaming with happiness, united with the Community in singing the hymn of thanksgiving to God for the honor conferred on their loved Mother and Queen. Tears of gladness and gratitude were freely shed by our good Father Donaghoe when he realized that at last his lifelong prayer was answered. Unable to restrain his joy he ran to the Infirmary to tell the glad news, then to the Community room and to the Novitiate, clapping his hands and crying aloud, "Rejoice, rejoice, my Children! Our Good Mother is proclaimed Immaculate. To-day, my Mother, thou art crowned. Blessed art thou throughout the ages!"

In the evening of that day the little shrine in the Community room was arrayed in festal splendor. The treasured statue of our Blessed Mother which the Sisters had venerated in their first little Convent, was now surrounded with flowers and lights, and the entire Community assembled to commemorate the glad and glorious event. Father Donaghoe and his two friends intoned the *Magnificat* which was sung by all the Sisters. Then our happy Father spoke in a most feeling manner of the Immaculate Conception after which the Sisters sang for the first time the hymn,

"Hail, Star of the Morning," which Sister Mary Joseph O'Reilly had written in anticipation of the great event.

Hail, Star of the morning,
Transcendent and bright,
With rapture we hail
The first beams of thy light;
For the Church in her triumph
Now points us to thee,
And hails thee Immaculate,
Star of the Sea.

Hail, Temple divine
From eternity placed
On the mountain of God,
By the Deity graced;
The voice of the nations
Now rises to thee,
And hails thee Immaculate,
Star of the Sea.

Hail, Lily, the Trinity's
Favorite Flower,
Embalming with fragrance
The heavenly bower;
For the pure and the innocent
Cling unto thee,
And hail thee Immaculate,
Star of the Sea.

Bright Throne of the Deity,
Sweet mercy's seat;
Where naught is refused
That you deign to entreat;
From the depth of our sorrow
We cry unto thee,
And hail thee Immaculate.
Star of the Sea.

In a letter to Father Donaghoe shortly after this, the Rt. Rev. Clement Smyth, then prior of New Melleray Abbey, said: "The definition of the Immaculate Conception of our Blessed Mother is nothing more nor less than an act of justice, the first in order, now the last though not the least of her glorious prerogatives. It is the finish, the apex of her incomparable privileges and may be justly considered as the counterpart of her maternal dignity. The wonder is not so much that Pope Pius IX would declare it an article of Faith, as that some other illustrious Pontiff had not so declared it centuries ago. It was my firm belief and conviction long before the Vicar of Christ had spoken, and this belief has now been converted into a divine Faith, as unerring as divine Truth itself, and which shall continue forever to be the belief of the Catholic world. *Deo gratias et Mariae!*"

Father Donaghoe's great love for the Blessed Virgin under the title of the Immaculate Conception was well known to his ecclesiastical friends as well as to his religious Children. The dogma of the Immaculate Conception having been proclaimed on December 8, 1854, Bishop Loras wrote to Father Donaghoe from Iowa City, where he was engaged in some business matters: "I almost saw your illumination in honor of our Blessed Mother. What happy news! I expect that great bull every day. Our Blessed Mother will help powerfully in settling my spiritual and temporal affairs. May God give me patience to carry my crosses as a real follower of our crucified Saviour!"

The fulfilment of one more desire regarding his Immaculate Mother, Father Donaghoe prayed for, and obtained shortly before his death. He had said, "I want the good work completed by having the feast of the Immaculate Conception declared a holy day of obligation. I hope my heavenly Mother will take care of my Children, who will succeed and spread when I shall be no more." Father Donaghoe had the happiness of celebrating his last Mass

on the 8th of December, 1868, when for the first time it was celebrated as a holy day of obligation. The humble client of Mary loved his Blessed Mother; through her intercession he obtained all that he desired. He instilled his own child-like love for Mary and confidence in her care, deep in the hearts of his Religious, and to make them ever mindful that they were her children he made it a rule that each should bear the holy name of Mary. Shortly before his death he was asked what disposition he intended to make of the Community. He replied, "I entrust it entirely to my Good Mother who will take good care of it when I am gone."

Although he was sincerely devoted to the Blessed Virgin from his earliest years, Father Donaghoe often said that it was in France he became familiar with public acts of devotion to Mary, and he loved to recall the May festivals celebrated at St. Sulpice. During his childhood, bigotry and persecution in Ireland prevented all public celebrations of feasts, and all processions in honor of our Blessed Mother. Such pious demonstrations he valued as encouragements to devotion. His own little chapel on St. Joseph's Prairie presented a picture of loveliness never to be forgotten when for great feasts the altars were laden with natural flowers, and the entire chapel decorated with blossoming boughs. He delighted in ceremonial, fostering it especially in the month of May when his devotion found expression in the majestic procession moving so tranquilly from shrine to shrine to the music of chanted hymns. Sisters and pupils took part, bearing wax candles that made a line of light from La Salette to Lourdes and Loretto, those unique but picturesque spots beneath huge oaks, where so many a fervent prayer and sweet hymn went heavenward from happy hearts.

One May-day celebration, probably that of 1848, while the boarding school flourished in the sweet solitudes of St. Joseph's Prairie, is thus described. The memory of

one who took part recalls vividly the sweet piety of the venerable pastor so ably seconded by the Sisters and their worthy pupils. On each shrine an arch of flowers surrounded the statue of Mary, and suspended from the arch were scrolls each bearing an invocation from the litany of Loretto.

THE MONTH OF MARY.

In this month when nature smiles in peaceful loveliness and the tender buds and delicate blossoms exhale a sweet perfume which is wafted on the wings of gentle zephyrs over verdant meadows; when the playful streams are leaping in the genial rays of the morning sun; when the woodland songsters are warbling their hymns of gladness, and merry children are wandering by the brookside in shady groves gathering chaplets for their May Queen's brow, we, the devoted Children of Mary, shall honor our May Queen.

Sweet month of Mary, month of festivities and rejoicing, we hail thy coming, and we welcome the pastimes. Who shall be our Queen? None other than our dear Mother, Mary Immaculate. Whose brow shall we deck with pure blossoms of innocence? To whom shall we offer the sweet perfume of the first blown flowers? In whose honor shall we chant hymns of praise and joy, for whom bear torches of gladness as we greet the month of flowers? Who shall be our Queen of May? Let the answer resound over hill and dale! Our Lady, Mary Immaculate is our Queen! Yes, sweet Mother, thou art our hope, our advocate, our spotless Queen! To thee, Queen of Heaven and earth, we consecrate this beautiful month. The treasures of the budding spring are thine; its fragrant blossoms we have gathered, and have twined them in a mystic wreath for thee. O sweet Mother, receive our offering and hear the prayers of thy Children when through the valley are echoed the fervent strains, "Sancta Maria, Regina Virginum, Ora pro nobis!"

May Queen and Maids of Honor are selected from members of the Sodality.

PROCESSION, headed by the Banner of our Lady decorated with flowers; next the May Queen attended by her Maids of Honor whom we shall call Saints Catherine, Philomena, Agnes, Agatha, Cecilia, Martha, Angela, Eulalia, Rose of Lima, Anastasia, Barbara and Julia, in memory of those faithful ones who consecrated their lives to the service of Mary's Divine Son. These bear garlands of flowers and the Offerings.

Next come the other pupils, then the Novices and the Professed Sisters, each carrying flowers and a lighted taper. As the procession advances the Litany of Loretto is sung by all.

Address by the May Queen. "To the Honor of our Blessed Mother and Our Queen."

CORONATION OF OUR BLESSED MOTHER, OUR QUEEN.

Offering of the "Mystic Wreath."

This is a painting of emblematic flowers; it is to be placed near Mary's shrine as a token and a pious memorial of the devout affection of the Children of Mary, and as a tribute of gratitude for the countless favors received through her intercession.

Offering of the "Lamp."

This little lamp placed at Mary's feet will in shedding its soft light remind the Children of Mary of the benign glance of their Mother, as they gather round her shrine. "Oh Mary, may our hearts be consumed in the service of thy Son, as is this faithful lamp at thy feet."

Offering of the "Casket of Petitions."

These petitions will be some pious request, a virtue or some spiritual favor to be obtained through the mediation of our Lady. The petitions to be written, addressed to Our Lady of the Vale, and sealed with some appropriate

motto. After an address expressive of the ceremony these billets are burned at the foot of the shrine and while they are being consumed, incense will be cast upon the flames. "Thus may our supplications ascend to the Throne of Grace as the incense of prayers with the perfume of praise and the flames of charity."

Offering of Flowers.

While a hymn is sung the Queen advances and lays her garlands at Mary's feet; all follow in order, each offering her gift of flowers, a sweet but frail tribute of love to our Queen and Mother. There the beautiful blossoms will fade and yield their fragrance in honor of our Queen of May. While the faithful lamp sheds its mild radiance, and the incense still diffuses its sweet fragrance, the Procession retraces its way, to return in the evening.

EVENING EXERCISES. The Procession advances, all singing

At eve's lone stilly hour,
When faint shadows rest on the silent streams,
When the winds are hushed and the star-light gleams,
Sweet Mother, we call on thee.
On thee, on thee,
Sweet Mother, we call on thee, etc.

or other appropriate hymns.

All move in procession to the shrine, following the order of the morning. "The fair blossoms lie withered; the petitions no longer send up their perfumed clouds; but the faithful Lamp, the emblem of our hearts, burns brightly still. Sweet Mother, we love to linger at thy shrine. Ere twilight deepens into night's dark shades let us unite our hearts to thine, and safe beneath the mantle of thy protection enfold thy loving Children."

ACT OF CONSECRATION. MAGNIFICAT. TE DEUM.

Hymns were composed especially for these occasions, and additions or suggestions that made the ceremony more impressive were always welcome. Our dear and venerable Father presided personally at these celebrations and with affection and fervor spoke of the dignity, the power, and the maternal love of Mary.

These details lead to a better appreciation of Father Donaghoe's piety. Nothing seemed unimportant to him if it concerned the heavenly Mother whom he loved so well.

During his life upon earth this devoted client of Mary Immaculate received at her hands some special favors of which it would ill become us not to make mention. Always reserved, Father Donaghoe rarely spoke of any supernatural favors he had received. The first which we relate, he mentioned by merest chance. The incident occurred at the time of the Hughes-Breckenridge Controversy in Philadelphia in the year 1832, at a time when encouragement that would have made the conflict lighter was withheld by some from whom it might with great reason have been expected. At recreation one evening, speaking of Archbishop Hughes, Father Donaghoe said, "Ah, my dear brother John! Since the night the Blessed Virgin made us brothers, nothing on earth can ever separate us." Urged to say more, he became very grave and said, "Our Good Mother came to sustain and console us when we were deeply afflicted. She passed from the room of one to that of the other. When she had gone, I rose to go to Father Hughes' room, and met him coming to mine. We looked at one another in silence for a few moments; then Father Hughes said, 'Did you see her?' I asked in turn, 'Did you see her?' Side by side we walked up and down for a long time, but neither could speak another word." Something so awe-inspiring was there in Father Donaghoe's face and manner as he spoke, that the many eager questions died on the lips of his hearers, nor could he be induced to speak again on the subject.

Another favor for which he was indebted to our Blessed Mother was his calling to be the Founder of a Congregation in her honor. It was the conviction imparted to him in September, 1833, when he knelt with Father Dzierzynski and prayed for direction in that critical time. Of the gracious answer vouchsafed him, he would speak only in language purposely obscure and mysterious, but always gravely reverent. Did the Blessed Virgin actually appear again to her servant on that September day in the octave of her nativity? Did she make known to him the future of his Congregation? Perhaps it would not be rash to say so. It is certain at least that from that day Father Donaghoe never wavered in his assured belief that his work was God's own work, and would promote God's glory. Strong indeed must have been the conviction that made him ready and eager to abandon his prosperous parish, to go into the wilderness, and to espouse a cause that then held little promise of success.

"Communications with God, intercourse with Heaven, the manifest operations of divine grace, the power of virtue, the very heights of spirituality,—to whom shall these gifts be refused? To what time, to what place are they limited? Our Blessed Lord Himself has told us to ask and has promised that we shall receive. A little more confidence in God, a little more forgetfulness of self; and there would be many souls enjoying closer intimacy with their Creator than they have ever deemed to be possible. But to those who do not cultivate the keener sense of spiritual and religious truth and beauty, the measureless effects of power and wisdom appeal in vain. Life could be to them so infinitely richer, as it is to those who keep mindful of God's promises and whose faith is strong; who lose not the consciousness of a divine presence. To them '*Deus meus et omnia*' rings ceaselessly; the glory of God shines round about them. They perceive the sunlight, and the flowers' fragrance, the falling raindrops and the wild bird that

soars and sings; and at once the mind recalls how each of these shows forth the goodness and the love of God." Thus was it with our saintly Founder whose patient effort succeeded in linking the thought of God with every common object and every experience of daily life.

Through the dark atmosphere of materialism spread over us by evil times, it is invigorating to inhale for a time the pure air of those high regions in which Father Donaghoe dwelt, and to know as we must know, none better, that God is loved with the entire worship of some hearts and with the whole-burnt offerings of some human lives, though the unspiritual and the unmortified may question it. Let us who have the fortitude to imitate his example trim the fire of penance which is to keep the charity of many from growing cold.



A FAMILIAR SPOT.

CHAPTER XII

MOTHER CLARKE BECOMES SUPERIOR GENERAL. 1869-1872

O Lord whose Heart is deeper than my heart,
Draw mine to Thine to worship where Thou art:
For Thine own glory, join the twain,
Never to part again,
Nor to have lived nor to have died in vain.

C. ROSSETTI.

Mother Clarke's increased responsibility.—Her dislike of publicity.—Her love of Poverty.—Sister Mary Margaret Mann recalled to Dubuque.—The Community incorporated under the laws of Iowa.—Statistics.—Death of Sister Mary Margaret Mann.—Sketch of her life and character.—The religious instruction imparted by our Sisters.—Our preparation as Christian teachers.

FATHER DONAGHOE's death deprived the Sisterhood at a critical moment of the wise control and generous self-devotion of its Founder, and entailed a heavy responsibility upon Mother Clarke. Still, his spirit survived, and all that has been accomplished by the Sisters since then may be summed up in this, that they maintained and extended, according to circumstances, the high character and the beneficent operation of the Institute which it was his noble ambition to make comprehensive and enduring.

It is a notable fact that special graces and helps are given to those whom God selects for important affairs. Despite bodily weakness Mother Clarke went steadily onward, without vexation or discouragement. The mission imposed upon her was to be fulfilled; the sacred commissions relating to the Community which Father Donaghoe had intrusted to her were to be carried out in detail, and no power could lessen the fortitude which elevated her soul, which caused her to forget self, and which increased her eagerness to accomplish the Divine Will.

The sudden demand upon her capabilities brought out into full relief her strength of character, discovering her great qualities of heart and soul. It is little to say that the interests of God and the welfare of the Community were always uppermost in her thoughts. The smallest details of direction committed to her keeping by Father Donaghoe were lovingly carried out, and she spared no effort to secure, in the rapid growth of the Community, that uniformity of customs and observances so conducive to union of minds and hearts.

There were many applications for the services of the Sisters, and according as our resources permitted, the Community steadily widened the field of its activity, regretting only that limited resources prevented their attempting to answer all the calls for help. Only passing mention can here be made of the missions and of the truly apostolic missionaries whose unselfish, painstaking work is cause of pride and satisfaction to us. A detailed description of the various foundations is reserved for another volume. Each mission presents its story of earnest effort, of trial, success or failure, all preserved with loving care. And to the eager questioning as to why we have not already had it prepared for public reading, our best answer will be Mother Clarke's comment on the following letter.

. . . I beg to suggest that you send an article to the *Tablet* and *Journal* both. It is well to send one to Sadlier's, but the *Journal* should by no means be neglected. I think it is read more by the Clergy than any other paper in the country,—and with regard to matters from Rome, the *Freeman* is always looked upon as the highest authority amongst Catholic periodicals. Nothing would please me more than to see the historical sketch of your Community; for people, even priests and bishops, throughout this great country are more ignorant of the Community's history than you might imagine.

Have you not seen with disappointment and displeasure, as I certainly have, that John O'Kane Murray in his "Popular History of the Church in the United States" does not even mention the Sisters of Charity of the Blessed Virgin Mary? Mother Clarke must not be timid. Are not the poet's words too often verified?

On eagle's wings immortal scandals fly,
While virtuous actions are but born to die!

Let the history be given to the world. I am sure it will bear perusal, and add to the glory of the Immortal Pius IX. With best wishes, yours in J. M. J.,

N. F. SCALLON.

On the reverse of this we find in Mother Clarke's writing: "Our Divine Lord, His sweet Mother and good Saint Joseph know us, and if they are pleased, no matter for the world." Scant encouragement this, for our historians, but it will in some measure account for the long-continued silence, broken now at the direction of those whose direction we interpret as command. In justice we must add that the compilers of the work to which Father Scallon referred, were not in fault. They asked for the history of our Institute but Mother Clarke did not favor this publicity.

The trials inseparable from such a work as the establishment of the Community were patiently endured, but the recital of these trials must ever remain incomplete. So tenderly did Mother Clarke love charity that she preferred even serious temporal losses to contention. Regarding the few misunderstandings that seemed inevitable, she ordained a secrecy that is insurmountable; she wished them to be forgotten, she would never permit their being perpetuated by being recorded. Except for some few vague traditions regarding them, they are buried in oblivion.

At the time of Father Donaghoe's death, not thirty-six years had passed since the foundation of the Order, and

already many houses were established, whilst new ones were on the eve of commencement. This rapid extension had awakened surprise, though there was nothing of an elaborate or showy nature in the record of the achievements of the Institute. It is a simple story, yet it has an element of grandeur all its own, involving as it does the planting of the standard of the Cross. Such we are told is usually God's way; the weak things of this world doth He use to confound the powerful, and the foolish things to confound the wise. The story is uneventful, one year's record being much like that of another, so quietly and evenly flows the current of convent life, which the careful observance of obedience makes smooth. Garnish and glitter were not upon it, but there was the light of holy love making to glow with beauty the pathway of each fervent Sister. Not the only point of resemblance to Mother Clarke's dear patron, the patriarch of Assisi, was her spirit of poverty; and a somewhat stern little note leads us to think someone transgressed on this point. Furthermore it gives us a better idea of her views regarding poverty, and if we fail, it is not through lack of knowledge of what our Founder and Foundress desired and taught. The note reads thus: "April, 1872. For the future at Christmas or at any other time, do not send to me or to any Sister, presents of clothing, framed pictures, books or other articles, except for the general use of the Community. Send nothing to any individual except pictures for prayer-books."

On becoming Superior General, Mother Clarke's first official act was to recall Sister Mary Margaret Mann from Davenport to Dubuque, that advice and assistance might be more readily obtained from this faithful friend, who, incapable of discouragement or despondency, had rendered most eminent services to the Order and had won the esteem and the affection of all. Obedient as a child, she was ever a faithful, loving Sister, and a loyal subject.

The Community register contained one hundred and

sixty-eight names; of this number one hundred and thirty-six were living members who had under their care four academies and thirteen parochial schools. The property of the Community was held in the name of some of the older members, but in view of possible complications that might arise, it was decided to have the Community incorporated under the laws of Iowa. In September, 1869, this was done and the members were thus associated in a body corporate for religious and educational purposes. The result of the first election of officers was, Mother Clarke, President; Sister Mary Margaret Mann, Vice President; Sister Mary Gertrude Regan, Treasurer.

An interesting letter of about this date is written to Sister Mary Margaret.

GEORGETOWN, May 16, 1872.

Dear Sister:

Your much esteemed and most welcome favor was duly received, and renewed many pleasant recollections of former days, when on the 19th of July, 1833, we sailed from Liverpool in the *Cassandra*, and after a voyage of a month and a half, arrived in New York on the 2nd of September. It will be then thirty-nine years next September — almost a lifetime — since our arrival in the country. I begin to feel the effects of old age, and I presume all the Sisters must feel, too, the changes which advancing years bring them, the weakness, the decay of thought, and the infirmities of old age. I was delighted to hear that your good Mother, Sister Mary Francis Clarke, is still able to attend to the duties of her office. I am sorry that Sister Mary Eliza Kelly is so infirm, and I beg you to give both of them my most affectionate regards. I heard of the death of your lamented and Very Rev. Father Donaghoe immediately after its occurrence, and remembered him at the time. After the receipt of your letter, I offered up the Holy Sacrifice for the repose of his soul and

that of Sister Mary Catherine Byrne and I shall continue to remember them in my prayers. I have now before me a present made to me by your own dear self before parting, "The Elevation of the Soul to God," with your name written in it, and I have kept it by me, as a memento of one for whom I have ever cherished the warmest and most devoted attachment. Allow me now to congratulate your good Mother and all the Sisters on the success of your Congregation, and to wish you a continuance of the same for God's greater glory. It would be to me a source of the greatest pleasure to visit Dubuque, mostly for the purpose of seeing you and all the Sisters who are bound to me by so many tender associations, but I cannot say when it will be in my power to make the visit. In the meantime I enclose a likeness, and I beg you to pray for me and believe me,

Your affectionate and devoted servant in Christ,
JOHN EARLY, S. J.

The establishment of our Community, though it required care and unceasing labor, did not make our Sisters unmindful of other religious Orders of women; it but increased their charity, and their assistance was generously given and gratefully received as the following notes will attest. The faded originals are before us as we write; they are addressed to Sister Mary Margaret, for so quietly and unassumingly did Mother Clarke work, that outside of her Community she was known only by name. Only a privileged few ever saw her or heard the sound of her gentle voice.

Dear Sister Mary Margaret:

Our hearts are filled with deepest and most affectionate gratitude for the charity lavished on us by your generous heart. We would fain command expressions equal to the thankfulness we feel for this new manifestation of maternal kindness and good will toward our poor

Community. Words are wanting, dearest Mother, but your own warm heart understands all we would offer for your more than maternal charity, which places us under obligations we can never repay. That you may be fully compensated from the exhaustless treasures of the Divine Heart is the fervent prayer of your unworthy servants.

And dated December 29, 1871, we find:

My Very Dear Sister:

Whom I would rather style, our own tender, loving Mother, so maternally watchful have you been for us, even anticipating our needs. Rest assured, loved Sister, such goodness is duly appreciated by each and all of the little band, and yet, dearest Sister, we dare to request an additional favor, as we are emboldened by your generous and disinterested charity. . . .

The happiness of the approaching Christmastide of 1873 was marred by the increasing illness of our dear Sister Mary Margaret whose death brought deep sorrow to every member of the Community. Her great heart embraced for Christ's sake the poor, the sorrowful and the suffering; all found in her consolation and encouragement. From the memorable 8th of December, 1831, until the day of her death, December 25, 1873, she never diverged from her high purpose. Her fortitude ever increased under many trials, and she bravely and perseveringly struggled for the temporal and spiritual interests of the Community which she loved so devotedly. From the earliest days of the Institute she was the self-constituted protector and defender of the Sisters, who reciprocated her love for them. With Mother Clarke she bore cheerfully and unostentatiously the burdens that inevitably fall to the originators of important works.

At the time of her death Sister held the office of local Superior at Saint Joseph's Academy, Dubuque. For about

a year her failing health, with symptoms of dropsy, had caused distress to everyone but to herself; with quiet patience she kept at her post of duty while her diminishing strength permitted. The last sacraments were administered on Christmas Eve, and as there was no immediate danger of death, Holy Viaticum was promised for the early morning. As the night wore on, she asked to hear the Christmas hymns again, and with trembling voices the Sisters sang for their hearts were sad. As so often our Annals record, so here, too, the dying Sister sang. She had asked for her favorite hymn to our Blessed Mother, one appropriate indeed for that solemn hour.

“O! Mary, my Mother! what joy in that name!
Bright star of our hope — sweet solace in pain!
A shield to protect us when enemies rage,
A guide to our youth, a comfort in age.

“When the last joy is fled, and the last hope is gone,
And the death-stricken victim stands trembling and lone,
When the gloom of the grave gathers round my soul fast,
And the child of affliction fears mercy is past;

“When the cold sweat of death trickles down my pale brow,
And my spirit in agony breathes its last vow;
Oh, then, in that moment when life shall depart,
And the pulse cease forever to throb in my heart,

“O! Mary, my Mother, with my last feeble breath
As I loved thee in life let me love thee in death!
Oh be thou my refuge, my solace, my shield,
Be thy name on my lips when my spirit I yield.”

Faintly but distinctly she sang and when her voice failed she encouraged the Sisters by looks and smiles to continue. At the close of the hymn there was a silence like death, for indeed death was very near. Mother Clarke sat beside Sister until midnight when the Sisters prevailed upon her

to withdraw, promising to call her if she were needed. All had begun to think that their beloved Sister would live until morning. As Mother Clarke passed out of the room Sister Mary Margaret's eyes followed her, then very distinctly she said, "God bless you, Mother Clarke!" Shortly after midnight her ardent soul went to its reward leaving her Sisters in religion grieving sadly. They could have had no dearer friend, no wiser counsellor, no more generous co-laborer than our loved Sister Mary Margaret.

She was a religious of the noblest type and the sweet odor of her virtue shall never die. She had shared in the hardships, the trials, the doubts and the difficulties of the Community from its beginning, and it was a consolation to her as well as to her Sisters that she had lived to see it prosperous and flourishing; efficient in its holy purpose.

Sister Mary Margaret Mann was born in Dublin, on the 7th of March, 1807. Her parents, John Mann and Ann Thompson, were pious Catholics who bore full share in the sufferings inflicted on those who adhered to the ancient Faith during these dark times. After Mother Clarke, Sister Mary Margaret occupies the most important place among the members of our Congregation. She was heroic in soul, energetic in character, with a strength of mind and will that enabled her to brave all troubles and to inspire her companions to follow her in the path of self-sacrifice. Her ardent and impetuous nature contrasted strongly with the mild, patient and reflective spirit which distinguished Mother Clarke. At the time of our foundation Margaret Mann was about twenty-six years of age, and was conducting very successfully a millinery establishment where she employed about twenty-five girls. Her relations with these girls were of a most motherly nature, she entered into their joys and sorrows, and looked after their spiritual exercises. At the time of the opening of the school on North Ann-street she closed this business, but at a great loss to herself she retained every girl at service until a place could be pro-

cured for her elsewhere. Then Margaret Mann was free to devote herself entirely to the little Community. Her practical good sense and administrative ability found a broad field of usefulness in the affairs of the foundation. She was the first Mistress of Novices, and the spirit which she imparted to the young aspirants, we still endeavor to cultivate. She gave herself up to the exercise of the most indefatigable charity. She was observant and thoughtful, and her actions were always prompted by the dictates of wisdom and prudence. Her zeal was tireless, her self-sacrifice heroic, and in devotion to the Congregation she was surpassed by none. With motherly solicitude she watched over the interests of all, and only in death did she lay down her burden of anxiety. Mother Clarke could have had no more loyal companion, no more willing, useful friend than she found in Margaret Mann. In the hearts of the Sisters whom she trained and instructed for God's work, as well as those of the world who were blessed by her acquaintance, her memory is still as fresh as on the day she bade them adieu to join the choir of those who follow the Lamb in the courts of Heaven.

The following extract from the *Dubuque Telegraph* of December 26, 1873, will serve to show the esteem in which Sister was held; and at the same time it will add some facts concerning the early days not contained in the foregoing chapters:

"A servant of God, Sister Mary Margaret of the Community of the Sisters of Charity of the Blessed Virgin Mary, after a life of over forty years in the special service of Jesus was called from her duties in life in this city to her eternal rest on Christmas Day. This announcement to the many who have not already heard the sad news, will touch and excite the tenderest feelings of the heart.

"Sister Mary Margaret was one of five young women who, over forty years ago, conceived and adopted, and put in practice a resolution to consecrate their life and labors

to the service of Almighty God. This resolution was taken in the city of Dublin, Ireland, of which place these young women were residents. After prayerful consideration the germ of a religious community was formed by these five young women, and as if by inspiration, which no doubt it was, they made up their minds to locate in the United States. . . . We shall not give in this notice a history of the Community of which Sister Mary Margaret was one of the founders, but will merely say that like most, if not all, religious communities, that of which we are writing had its trials and hardships, in all of which Sister Mary Margaret largely participated, for it was her nature to bear more than her share of trouble, and to relieve others from bearing any part of it that could be kept from their knowledge.

"For about ten years the young Community labored and strove in Philadelphia, and prepared itself for its future life. In 1843 the community increased to nineteen members, and arrangements were made in that year to transfer it to Dubuque. In conformity with the arrangements, five Sisters, at the head of whom was Sister Mary Margaret, left Philadelphia, in May, 1843, and arrived in Dubuque in June. A very tedious journey it then was, by way of the canals of Pennsylvania, the railroad over the Alleghanies, the river from Pittsburg to St. Louis, and thence to this city. The foundation of the Sisters' Community in Iowa was thus laid. Its beginning was humble enough, but the Sisters were happy and the community prospered in Dubuque. The Sisters occupied a small frame building and log house on Bluff Street near Third, which has given way to the progress and improvements of the day. From the day of her arrival in Dubuque, over thirty years ago, till the day of her death, Sister Mary Margaret never swerved from the resolution she made in her youth, to devote herself to the service of God. By nature and by disposition she was peculiarly adapted for the positions she held from time to

time in the Community. For many years she was Mistress of Novices. This position brought all the aspirants for religious life in this community, in close contact with Sister Mary Margaret; and there is not, of the many who made their religious profession under her guidance, one who did not love her as a mother. It would indeed have been unnatural for them to have had any other feelings; for among all Sister's prominent virtues, that of charity, of compassion, was predominant. Charity not alone for the members of her Community; compassion which seemed to have no other bounds than want of objects upon which to bestow it; charity and compassion, that embraced all forms of affliction; a heart that bounded to the house of death and grasped, as if there were danger in leaving it, the motherless babe and cared for it with a mother's love, and watched over it with more than a mother's solicitude, and as it grew and went out into the world beyond her fostering attention, yearned for its welfare as only a heart could that was endowed with more than ordinary resemblance to the Heart of Jesus. Such was the nature, as well as we can portray it, of the heart of Sister Mary Margaret, and such was one of the predominant traits of her character. Indeed, it was the one of all others which had any relation to the world by which she was distinguished, and for which she was loved.

"Sister Mary Margaret held several responsible positions in the Community of which she was a member, and her judgment and influence had much to do with attaining the success and prosperity which rewarded the perseverance and labors of the Sisters. . . . But as we are writing only to give expression to feelings and to say of departed worth what is due to it from the living, we will bring this sketch to a close. Sister died in the full enjoyment of her mental faculties, and using them as she had for over forty years in meditating on the Saviour and breathing His blessed name in prayer. Her last words were, 'Jesus, have

mercy on me!’ Her Sister companions are bereaved by her loss, for notwithstanding the knowledge of her virtues and their well-founded hope that she is only transferred from a life of labor to the enjoyment in Heaven of the rewards of a well-spent life here below, yet they are burdened with the grief which human nature experiences at the loss of a loved companion, of a trusty friend, of, as they feel it, an affectionate mother. It was a consolation to the Community that, as Sister had experienced the trials, the hardships, the doubts, the uncertainties and the thousand difficulties and obstacles which rose up and beset and discouraged the Community from its birth for over thirty years, she lived to see it in the flourishing, prosperous and useful condition in which it consists to-day, and she could prophetically enjoy the happiness of seeing it spread over this broad land, a mental mother to thousands in whose hands it is to shape the character and cultivate the virtues of the people of this country. If one labored for the applause of mankind Sister Mary Margaret earned a meed of praise which would be willingly bestowed; but she would be better pleased that those who loved her praised the virtues which made her the object of their affection, and practiced those virtues for the attainment of the end she labored to enjoy. She has left a memory which will never die; she has left an odor of virtue which will live forever.”

Though we may not here speak of each mission in detail, we must not withhold mention of one special work that in every school and by each individual Sister is held of supreme importance,—the teaching of Catechism. In this connection it is well to remember that our venerated Founder studied at Saint Sulpice, and having taken part in the work of the seminarian-catechists there, he had a perfect knowledge of the details of the work and of its results as an agency in religious instruction. He knew the value of method and was convinced that a careless system would

produce but indifferent results. To entrust the all-important work of religious instruction to untrained or incompetent teachers was in his eyes an injustice. We have seen his care in providing teachers for his Sunday-school and have noted its salutary influence and lasting results.

With even more care and unremitting attention did he undertake the training of the members who came to his Community in ever-increasing numbers. Before all things he held of importance the religious training of the Sisters, but while applying himself to their interior training he did not neglect those exterior means which are so powerful an aid in religious education. Some religious Orders practice bodily mortification as the chief means to the end sought for; and others find their principal duty in helping the sick and afflicted; still others aim at continual contemplation; but with us the "hope of promoting the glory of God and of being serviceable in the salvation of souls" is the impelling force which vitalizes our exterior life, our apostolate. Though we are a teaching Order, teaching is not our most important work. "The object for which God has deigned to call and bring together the Sisters of Charity of the Blessed Virgin Mary is first of all their own perfection." We must give this the first place; we must spare no endeavor to obtain it. To secure this end must be our first and most important work to which we are led by gradual steps as postulants, novices, and professed bound by holy Vows, and to which our daily labor is wisely directed.

Our Founders laid stress upon the duty of being "serviceable in the salvation of souls" and we see this idea embodied in the Second Article of our Constitutions. This service entails sacrifice; sacrifice that is entire and generous, a readiness to spend life's energies in the imitation of our Immaculate Mother, our Model; sacrifice that admits no hope of reward, no bargaining for equivalents. As education is the noblest form of service, so is it the truest, in that it furthers the chief interest of our neighbor; and by help-

ing him in the attainment of life's supreme purpose, we co-operate as far as human endeavor can, in the designs of the Creator.

After setting forth the duty of rendering service, our good Founders detail for us the work to which they would have us strictly bound to conform. They tell us that "to honor the Childhood of Our Lord Jesus Christ we shall instruct children," and lest the instruction imparted should be subject to predilections and varying tastes, they tell us in no vague terms what they would have us do. The minds of the children entrusted to us we must store with the principles of the true Faith; their hearts we must train to love God; we must encourage the most diligent practice of all virtue. Whilst sowing in their minds the seeds of virtue we must unite their souls to God by fervent love. This instilling of solid piety is an obligation of great weight, and we are carefully given to understand that to imbue our pupils with piety we must first possess it ourselves and in eminent degree, for we can give only of our superabundance. Not until our own hearts are filled with the love of God shall we be able to instil it into the hearts of others. "Let all who have joined this Congregation," we are told, "earnestly apply themselves to the study of solid virtues and of spiritual things."

The necessity of constantly strengthening our educational influence was foreseen, and regulations are provided which tend to give a solid and practical training, fitted for forming competent teachers. "As the office of instructing little children belongs especially to our vocation, let all esteem it very highly and prepare themselves for it by prayer and study." Such proficiency in secular studies as circumstances require, and training under the guidance of experienced teachers, make up the equipment for our daily work. In addition, a study period is part of the routine of the day, and neglect of a proper use of this time causes one to fail seriously in her religious obligations. "They

must carefully prepare the lessons to be taught, for thus they will be able to explain them more clearly and with greater fruit."

The Sisters are expected to master thoroughly the branches they are called upon to teach, and to be energetic in making their pupils equal to the pupils of other schools in attainments and learning, remembering always that the foundation of a Christian character is the principal end, to which perfection in secular studies is but a means. To guard against the danger of apathy and to inculcate the necessity of continual study we are frequently reminded that here, as elsewhere, we cannot give what we do not possess, we cannot impart what we have not received. While the glory of God and the well-being of our Congregation, demand of each teacher as much progress in learning as she can possibly attain, of what avail is it to be well-informed if we do not make use of this ability in touching the hearts and rousing the consciences of our pupils. The injunctions to love the children and thus to win them and "sweetly draw them to perfection"; "to form the hearts of the children to virtue, that they may always detest sin," are constantly impressed upon us. A special care is advised at the time of preparation for the Sacraments; while the care and vigilance with which our Sisters establish and foster sodalities is apparent in all our schools.

As we watch the working-out of these "plans so full of the Spirit of God," what chiefly deserves our attention is something higher in its source than mere acquisition of knowledge, and more fruitful in results than great numbers teaching and taught. Our Institute has made its years of growth, years of development; and if during this time it has become more thorough in its organization, more efficient in its work, more comprehensive in its teaching, it has but carried out the plans of those who founded it, who looked with undimmed eyes into the future and who thus provided for "Mary's Children in the West."

Energy, patience, power of adaptation, response to the ever-changing needs of the day, these are but manifestations of the vitality our venerated Founders imparted and which they would have us sustain, in setting forth as the ideal life the divine personality of Christ in all its aspects.

By the sacred seal of approbation the Church has given our Sisters a share in that divine mission of teaching which she has received in its full plenitude, and we, for the conscientious fulfilment of this sacred mission, must be animated by the spirit of the Great Teacher — Christ.

CHAPTER XIII

FORMAL APPROBATION OF OUR INSTITUTE BY THE HOLY SEE. 1872-1877

To live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.

TENNYSON.

Approbation of the Holy See solicited.—Letter from Mother Clarke.—Advantages of Approbation.—Father Trevis acts as Postulator.—Decree of Praise dated February 21, 1877.—Letters of Father Trevis.—Letter from Melanie, the Shepherdess of La Salette.—Papal Approbation granted September 15, 1877.—Official announcement received by Mother Clarke on the feast of Our Lady of La Salette, September 19, 1877. Masses and prayers of thanksgiving in all our houses.

IN the summer of 1872, the retreat at the Mother House was conducted by the Rev. James C. Van Goch, S. J. This zealous and far-seeing priest represented to Mother Clarke and to her Consultors the wisdom of proceeding without further delay to carry out the designs of Father Donaghoe by applying to the Holy See for the sanction and formal approbation of our Constitutions.

In the Council of Lateran in 1215, Pope Innocent III reserved to the Holy See the right of approving religious Orders; before that time an indirect or tacit approval was sufficient. A Congregation approved by the Holy See is enrolled in the regular army of the Church, receiving thereby many advantages. Strength, authority, higher sanction and a more sacred character are conferred upon

its Constitutions, and their inviolability is secured against rash attempts at innovations. Approbation is a guarantee for unity. Rules thus protected will be the same everywhere; no local authority can prevail against them. A Congregation so approved shares the notes that characterise the true Church; it becomes an immutable Society.

These are indeed precious advantages, important for every religious body. Mindful of Father Donaghoe's ardent desire that the Institute should receive this sanction and encouraged by the proofs of paternal kindness which had been repeatedly given by the Holy Father to our Sisterhood, Mother Clarke prepared to solicit the blessing of formal approbation from His Holiness, Pius IX. After many Masses and prayers had been offered for God's blessing on the project, and having discussed this important matter with her Consultors, Mother Clarke wrote thus to the various missions:

IN HONOR OF THE HOLY FAMILY, JESUS, MARY AND
JOSEPH.

In the presence of Almighty God who sees the intention of my soul and who knows the motives that animate me, namely, to promote the glory of God, the salvation of souls and the good of the Sisters of Charity of the Blessed Virgin Mary, I give you our Constitutions and Common Rules.

I have written and compiled them almost verbatim from the writings of saintly Father Donaghoe, and have added, according to his spirit, that which death prevented him from finishing. It is my last request and will, that these Constitutions and Rules shall be in future your guide and protection, until high ecclesiastical authority shall order otherwise.

My God bless you all, my dear Children. I feel confident that, following these Rules, you will reach the End

of our Institute, and having imitated Jesus, Mary and Joseph here, you will enjoy their company in Heaven.

I recommend myself to your good prayers, and remain,
Your sincere and most unworthy,

MOTHER MARY F. CLARKE, B. V. M.

ST. JOSEPH'S CONVENT,

DUBUQUE, 25th July, 1874.

The Jesuit Fathers Van Goch, Garesché, Coosemans, Koopmans and Lambert lent their valuable assistance to the work. The Constitutions which had been matured by experience and tested by many trials were given to the Jesuit Fathers who prepared them for examination by the Sacred Congregation of Bishops and Regulars. The task of preparing the Latin copy was assigned to Rev. A. A. Lambert, then a scholastic, and to him the Rector, Father Coosemans, gave the necessary permission to proceed with the work. Father Lambert entered into it heartily and spared neither time nor labor until it was accomplished. Fathers Koopmans, Damen and other members of the Society of Jesus furthered the important step by their assistance and advice.

Not until September 19, 1877, the feast of Our Lady of La Salette, was our beloved Mother Clarke made happy by receiving official notice of the Approbation of the Holy See, with the formal deed erecting the Community into a Congregation.

The process of securing this precious recognition was deliberate and thorough, and every detail was transmitted to us by our faithful Postulator, the Very Rev. Andrew Trevis. The story of this work can best be told in the language of our correspondents; we take pleasure in reproducing their interesting and valuable letters.

The first step was the appointment of a Postulator who should go to Rome, present the documents and plead our cause. The Rev. Philip Laurent of Muscatine, a most



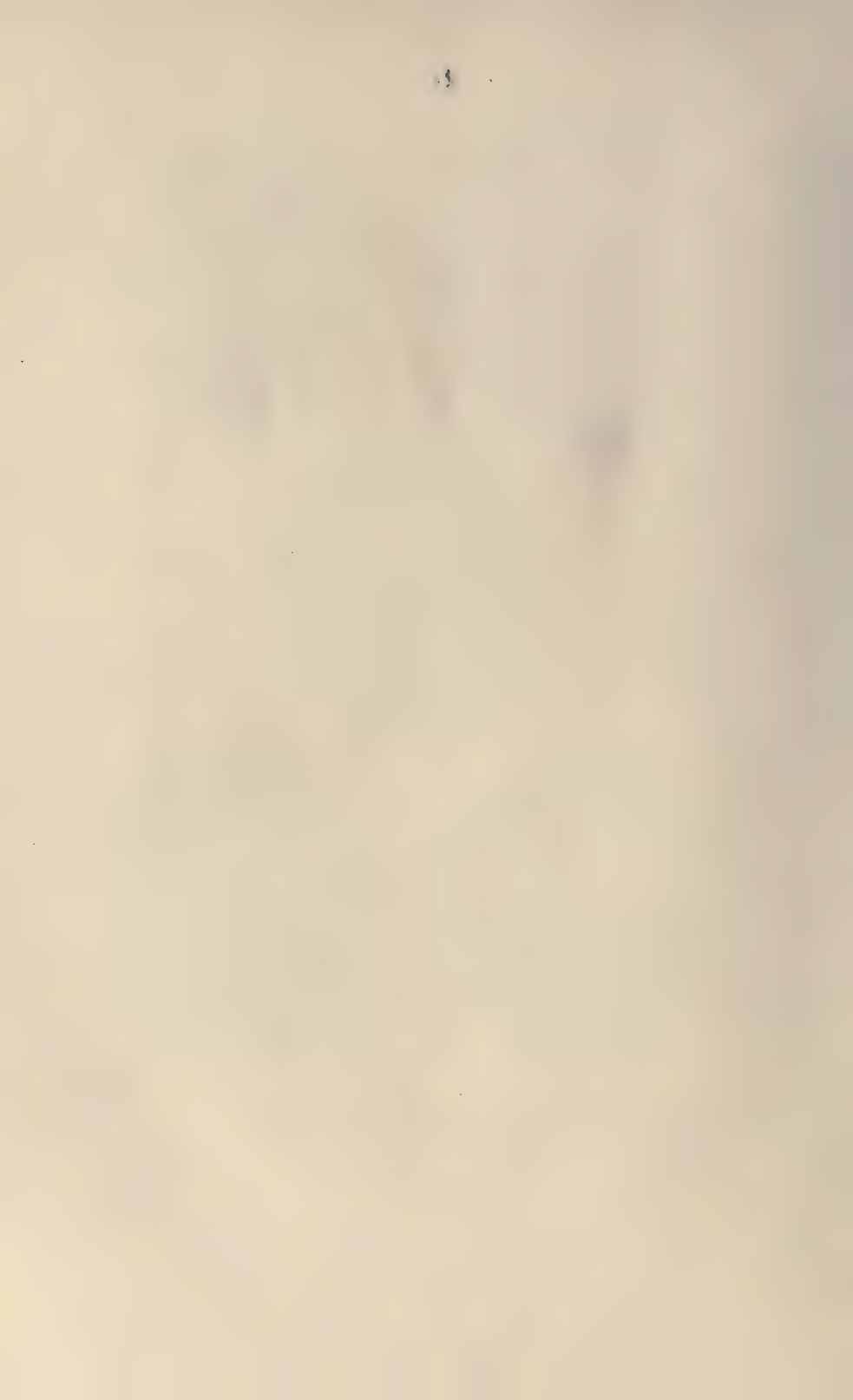
Rev. James C. VanGoch, S. J.

Rev. F. X. Garesche, S. J.

Rt. Rev. Thomas Foley,
Fifth Bishop of Chicago.

Rev. Arnold Damen, S. J.

Rev. Ferdinand Coosemans, S. J.



worthy priest and a faithful friend of the Institute, was invited to undertake this office.

MUSCATINE, July 14, 1875.

Father Laurent to Mother Clarke.

Sister Mary Felicitas will hand you these lines and transmit by word of mouth my best wishes for you and for the Community. I think Almighty God holds it in dear and fond dilection and reserves it for a great work and great merits, if we may judge from the Communities, Orders and Institutes which were tried sorely for a time in order to make them cling to God more closely. It is when all human aid is farthest away and weakest that God is nearest. Yet, God has given us our reason that we should use it and not hide it under a bushel. I don't know what makes me presume to write to you about things which do not concern me, and which you understand better than I do; but you want me to go to Rome to have the Rules approved, and from the confidence thus reposed in me I derive the idea of writing to you.

I could not in friendship to your Order think of soliciting Rome's approbation of a few of the clauses you have been asked to insert. I telegraphed this morning to Father Van Goch in Chicago regarding the passage to which I object. . . . At any rate there is nothing to be gained by hurrying. On the present action depends the future of the Community. But be sure that God loves the Order over which you preside, otherwise He would not have sent you trials. They will act as fire upon gold, will refine and make it more precious in His eyes, and more useful for our young and growing Churches.

MUSCATINE, July 31, 1875.

Father Laurent to the Sisters.

I have written to His Eminence Cardinal Pitra, about the Rules, and my letter is now nearly half way to the

Eternal City. I do not know whether it will reach its destination. I have another way of reaching His Eminence, that is through M. Guignard, my brother-in-law, a friend of the Cardinal. I intend sending to him a copy of my letter to the Cardinal, with full directions. The letter will be forwarded by reliable persons and will be delivered without fail. I have been awaiting the receipt of a copy of the original Latin of the Rule, which Father Van Goch, S. J., promised me by last Friday, but which has not yet come. You may depend upon it that I will do all in my power to secure the object in view, not for the glory of the action but for the love of our good old Bishop Loras and those who were dear to him, not to mention my own personal regard for your good and useful Community. Gladly should one take up the cudgel in its defense, animated with the chivalrous spirit of a bygone age. Well, poetry apart, we will know from my dear old Professor, Cardinal Pitra, what is to be done to have the Rules approved by Pius IX, and I hope His Eminence will be the solicitor himself. In the meantime pray for me and for the object in view.

Several months passed after the receipt of the preceding letter before further steps were taken. In the meantime Rev. A. Trevis of Keokuk went to France for the benefit of his health. Trusting to the friendship and ability of this zealous priest, as well as to his readiness for anything that would promote God's glory, Mother Clarke determined to ask him to become the advocate of the Community with the Holy See, making her request through Rev. P. Laurent, who had suggested the action as opportune. The sequel proves the unselfishness, the depth and the holiness of true friendship. To the Fathers of the Society of Jesus and to Fathers Trevis and Laurent who obtained for us the sanction of the Church, is due our ceaseless gratitude.

DAX LANDES, FRANCE, Feb. 8, 1876.

Father Trevis to Father Laurent.

Your letters of the 3rd and 4th of January have caused me just a little embarrassment. I had left Pau and bidden adieu to Notre Dame de Lourdes, where I went from time to time during my stay in the city of Henry IV. I had written for the steamer, intending to take passage on the *Periere*, the 25th of February notwithstanding some opposition on the part of my physician. I proposed to return to America in time to build my nest in some corner there in summer, and to be sheltered from the following winter for the "grasshopper having sung during summer found herself destitute during the cold blasts of winter"—and so I did not wish to prolong an absence which gradually alienates.

Now then, the question of the Sisters has changed my plans just a little. It is true, it might be easy for me to withdraw from the affair, by simply declining the proposition made, and dreaming only of my own safety, as the practical principles of business require among people of the world. And then, as to the affair, I ask myself if I am not too obtuse to attempt such a thing at the risk of compromising its true interests; and finally if forgetfulness on your part or that of the Sisters, of some important article in the document, might not delay me till the dog-days, when one meets on the streets of Rome only a dog or a Frenchman. . . . If I went to Rome as plenipotentiary in this business, I might fail, and after such an exploit, in place of the pious prayers and eternal gratitude of the good Sisters for my efforts and good will, I might receive the reverse. In short, I have reflected and referred the difficulty to a skillful Lazarist, who has been Superior of a Seminary for twenty-five years, a Belgian born, who lives retired in a house of his Order near the thermal establishment where I am at present. He thinks, with full knowledge of the case, that there can be no difficulty in the mat-

ter; that as Vicar General of Carcassonne, he might have occasion to undertake such an affair in Rome, and that it is but the work of a month. "All that is necessary," he said, "is a petition from the Bishop in whose diocese the Sisters reside, and that the end of their organization be sufficiently important, and that the Rules be well adapted to attain this special end. Now," he added, "since the Sisters in question are chiefly occupied in parish schools, and since they have been instituted in America, Pius IX being so deeply interested in such institutions, there can be no serious difficulty in the matter. Encourage the good Sisters who will pursue their tasks more courageously when they feel themselves supported by Rules approved by the Holy See, and since you are only a few paces from Rome, you will do a good work by going there." Therefore, whether it be folly or weakness, or both, on my part, here I am ready to start for the Eternal City. I shall probably be there when you receive this letter, in order to post myself, to find assistants and to save time. Cardinal Pitra shall be immediately confronted. . . . I am going to make this a personal matter, Providence will do the rest. Address the necessary packages to the care of your brother-in-law, M. Ph. Guignard of Dijon, who will find means to send the whole to me at Rome; or rather, if you prefer it, address them directly to me at the American College, Rome. . . . You will do well to keep a duplicate of the documents. Send me first, and without delay, all that is ready relative to the case. It seems to me that those who have it in hand could not forget anything after this first envoi. Try to procure me, and send as soon as possible, a biography, very succinct, of Father Donaghoe, and then a short and powerful entreaty in favor of the cause. I count on staying in Rome at the American College, or with the Lazarists at Monte Citorio, or at the Minerva Hotel. When I shall be there, which will be very soon, I will send my address to M. Ph. Guignard, who will be kind enough to transmit

to me all that you shall be able to send me, unless, I repeat, you prefer to address the whole directly to Rome to the Rector of the American College, or even to His Eminence, Cardinal Pitra. Choose yourself. Useless to add that all the Sisters ought to cast themselves on their knees to ask of heaven its protection for the happy issue of this affair, also for the welfare of the Postulator, who has need enough thereof.

The position in Europe is not amusing; and at the very hour you are reading these lines, perhaps we here will be in the midst of social anarchy and they will *eat priest* here to satiety! There is no longer any question of prophecy now; it is all reality that we have — I stop. After a few days, I am going to pass by Lourdes, there to put all into the hands of the Blessed Virgin, and then to go direct to Rome, where I will prepare the preliminaries, while awaiting impatiently all your documents. Perhaps we may meet no more on this earth. Would that I could say generously with St. Thomas, "Let us also go, that we may die with Him." I have not the presumption to expect such a fate but who knows? Please then to pray, and get prayers for me, who ought to scarcely occupy myself with anything the rest of my days but the only necessary affair. Take good care of yourself, and may you soon and happily celebrate your glorious Silver Jubilee. Compliments to all inquiring friends.

ROME, FEAST OF SAINT JOSEPH, March 19, 1876.

Father Trevis to Father Laurent.

At last in Rome! I started only after receiving your postal card of the 1st inst. I was delayed in Genoa, where, falling sick, I thought I would have the fate of O'Connell and that I would die there, but without being able to bequeath my heart to Rome, or my bones to my country. It is a pretty melancholy thing to be taken ill among strangers. However, Saint Joseph, under whose auspices I undertook

my journey the first of March, brought me in safety to the Eternal City. According to your postal card announcement, as soon as I landed in Rome, I went to the North American College and there found nothing but your expensive telegram. Yesterday your second message was brought to me from the North American College to the Hotel de la Minerva. I went at once in search of the document and found it in the safe keeping of one of the professors of the College.

I have not yet seen Cardinal Pitra nor Cardinal Franchi, but will see them before sending you this note.

His Eminence, Cardinal Pitra, to whom Father Laurent had written was at that time librarian of the Vatican. He had been a Benedictine and was made Cardinal in 1863. In 1879 he was consecrated Bishop of Frascati becoming a Cardinal-Bishop and was given the office of Prefect of the state of the regular clergy, and head of the Congregation for the examination of bishops both in theology and in the Canons.

ROME, March 21, 1876.

Father Trevis to Father Laurent.

I have conferred with Monsignor Agnozzi, the Secretary of the Propaganda. The manuscript copy of the Rules has been submitted to one of the Consultors who will make a first informal report accordingly. This is already a great deal done, so far as I can understand. . . . I am going to do my part with the same earnestness as if Father Donaghoe and Bishop Loras were present whispering to me and dictating what to say and do. As for me, I will be in Rome, at the disposal of the Sisters according to the request of Mother Clarke, through you, as long as it may be necessary. Yet I would not dare to wait any later than the 6th or 7th of May next; neither do I think it necessary, but according to all appearances, this affair will take a long time. A priest from Montreal, whom I met at the Propaganda, is here over

two years with letters of recommendation from all the Bishops of Canada, to have approved the Rules of the Sisters of Notre Dame founded some two hundred years ago. Father Hecker, Founder of the Paulists, has not obtained even the return of the votes from the Consultors who have been considering his Rules one entire year. You see therefore, it would be perfectly useless for me to stay in Rome expecting the end, and spending the money of the Sisters. I will use my judgment and the dictates of discretion, after duly consulting with the Rector and with Father Armellini, S. J., Confessor at the American College.

Now, let the Sisters have courage, and hope that the Blessed Virgin Mary, who is indebted to their Founder for the last honors she received in America on the Feast of the Immaculate Conception which was selected at his suggestion, and also made a holy day of obligation, will remove from us all difficulties. Meanwhile, let them all pray hard and prove themselves true Sisters of Charity of the Blessed Virgin Mary.

ROME, March 26, 1876.

Father Trevis to Father Laurent.

At last I have been able to have a chat with Cardinal Pitra. I thought to find an old man with white hair, and bent under the weight of years and toilsome studies; but I beheld a straight, tall, thin, but magnificent man. Well, calmly and with affectionate simplicity he talked of you and of M. Ph. Guignard, and finally we came to the Sisters and the Rules. His Eminence confirmed the information already received and which I wrote you five days ago.

. . .

ROME, April 25, 1876.

Your cablegram was received yesterday. . . . I went at once to the Propaganda to request to have the Rules printed. . . . Cardinal Pitra wished to have some information about the origin of the Sisters of Charity of the

Blessed Virgin Mary, and as other parties, too, were interested in this matter, I not having a very quick nor legible pen, availed myself of the services of the correspondent for the journal *Le Monde*. Father Ramiere, S. J., had directed me to this correspondent, who might assist me and pilot me through the various ecclesiastical offices in Rome. I gave him a few notes which he published verbatim, after an introduction of his, part of which I requested him to omit, but he did not. Please get some prayers for me in accordance with my various needs of soul and body and for patience.

ROME, May 15, 1876.

Father Trevis to Mother Clarke.

In some sense it has indeed been providential that I happened to be in Rome at this time. A stranger, however willing and influential, could not furnish the details desired in your behalf. This is the only advantage arising for you from my poor efforts. Be calm and confident. Though inconvenient for the calculations I have made for myself, I shall protract my stay until I see everything in a fair and safe way of progress. God will arrange all things. The family of the Venerable Anna Maria Taigi, with whom I stay, are praying to their sainted Mother for you; so is Melanie of La Salette. I know you are all praying, therefore good will result for you all. With deep interest and sympathy, I remain. . . .

MUSCATINE, May 18, 1876.

Father Laurent to the Sisters.

Everything is going on for the best. If you had no difficulty you might think that yours was not God's work. As it is, you may be sure that Satan would not impede so much a thing which would not hurt his power. Have courage; I feel the skies will clear and everything will be fixed to your wishes. The main point is humility and confidence in God.

Please say an occasional prayer for your humble and devoted servant.

ROME, May 27, 1876.

Father Trevis to the Sisters.

You may have heard of the . . . a Community in America whose Superioress herself came to Rome and for whom Father Armellini and others did all they could, but in vain for want of proper letters. In your case, however, you have valuable recommendations especially that of the Right Reverend Bishop of Chicago.

Meanwhile I prolong my stay here till the matter is settled, unless you desire to dispense me from further sojourn in Rome. For should I depart now without such a passport I might, instead of enjoying the good prayers of the Sisters, be crushed under imprecations.

There are in Rome some five or six American priests treating about Church affairs with the Propaganda. They have been here six or seven months and have scarcely begun yet. Slow, slow, slow. Therefore once more patience, prayers and prudence, with all possible activity. Respectfully and devotedly.

MUSCATINE, June 10, 1876.

Father Laurent to Mother Clarke.

I am sending to Rome your letter to Cardinal Pitra stamped with your seal. I subjoined a few words from myself. It seems strange to me that Holy Providence has arranged things so unexpectedly, placing your cause in the hands of strangers. But Charity knows no nationality, and I only pray that Almighty God may reward your humility. For my part I feel as if the work were just beginning. But be of good cheer and courage. All will end well. Good Father Trevis will not abandon the trust confided to him, and I foresee that all these events will redound to your good and to the glory of God. Yours in Christ.

ROME, July 8, 1876.

Father Trevis to the Sisters.

Your favor of the 14th ult. was duly received, as well as a package from Father Laurent including his own letter, that of Mother Clarke, and an address to Cardinal Pitra. Yesterday I handed these communications to His Eminence who requests me to assure you that he will gladly do all in his power in behalf of the Sisters. He observed that the course of the Propaganda though imposing a delay and a trial on our patience was still the best for the Sisters. His Eminence will act willingly as the officious Protector of the Sisters. The Cardinal Prefect of the Propaganda is, by his position, the permanent official Protector of religious Communities living in missionary countries, though such Communities belong to regularly established Orders whose Mother Houses are in Europe placed under the auspices of a special Cardinal Protector. The Sisters may fully rely upon the kind interposition of Cardinal Pitra in all their future needs. I prize justly the many good prayers of the Sisters, I need them very much, for idleness is killing me here. So far I have acted and will continue to act as if the Sisters were members of my own family.

ROME, August 9, 1876.

Father Trevis to Mother Clarke.

I have been for two weeks near the seashore to escape the oppressive heat of Rome. At my return I received Father Laurent's letter telling me that the Sisters were discouraged about the cause in Rome. I must warn the Sisters against any insinuations of discouragement. I am willing to do my little endeavors for the Sisters, and though I regret in some way the loss of all my summer, yet I must say that the loss of my time is less before God than that of some better able missionary priest, and when providential circumstances like the ones present condemn me to this way of serving God, I do not complain.

We have to bear the Cross everywhere and every day, and we would be poorly treated by our Divine Master if we are not blessed with a tolerable share of this heavenly treasure, the Cross. Well, God will continue to provide for you all, especially if, as it is to be hoped, you will continue to be faithful to the original and primitive spirit of your little Community. Progress in the wrong sense, that is, in a mere worldly way, has been the ruin of many religious Orders, as I can easily see here. May the Immaculate and merciful Virgin protect you all. Yours sincerely in Christ.

. . .

ROME, August 29, 1876.

Father Trevis to the Sisters.

"Hurrah!" All is going on now. The Rules will be handed to-day to a Consultor, and the regular process of examination will go on. You may thank your Heavenly Mother who must now complete her good work by finishing operations. When all is well started on rollers, it will follow the usual slow process, and a log or a block of rock would then be as efficient as myself on the premises, but I remain, lest something might occur to check things, for want of proper and ready explanation. Mgr. Chatard being frequently absent from Rome on account of ill health, it is better that some one be here to represent you. However, as nothing will be required of me for a month or so, I shall start in half an hour for La Salette, France. I will write a little longer another time. Suffice it to say, I feel considerably relieved of my anxiety. Still let us not crow too soon, nor too loud, and await quietly the happy results. Please pray for ever yours. . . .

ROME, October 8, 1876.

Father Trevis to the Sisters.

This has been and will be vacation time until the 6th or 8th of November, and therefore all official business is sus-

pended at the various ecclesiastical Congregations, except the most urgent cases. Mgr. Chatard with his students is out of Rome whither he comes only once a week.

I handed the letters personally to Cardinal Franchi; His Eminence has just returned from Ireland to welcome in Rome the pilgrims from Spain, where he was Nuncio previous to his promotion.

Nothing will be done until the beginning of November and I will not be able to furnish you with fresh news of any interest until the beginning of December, viz., when the Consultor will have finished his work and study over the Rules. So then, let us be quiet, praying and patiently waiting. Let us not be *too wise*, otherwise the serpent would kill the dove, as good Venerable Father Donaghoe used to say. Well, I would easily be led to give lessons to those who do not need them so much as I do.

So far I have passed through the ordeal safely enough with regard to health, though I dread the coming dampness. But heaven alone can afford the happy clime of soundness and immortality. Now do not be uneasy about my poor person. I had to take some precautions for the time which may follow the conclusion of your case in Rome, the rest of the winter, as I could not now dream of moving from Europe before May next. Hence I went to France to make my arrangements accordingly. I do not in any way grudge my time for this cause, which is the cause of the Blessed Virgin herself, and to this kind Mother and to the Sacred Heart of her Divine Son, I confide everything. Be then of good cheer and spirits and may all the members of your Community be truly the Sisters of the Blessed Virgin Mary. Persons and things very edifying come under my observation in Europe. Something on this point another time. Please pray for yours. . . .

ROME, 5 October, 1876.

Father Trevis to Mother Clarke.

The Consultor to whom the examination of the Rules has been intrusted, is the guardian of the Capuchins of the Convent of the Immaculate Conception near the Piazza Barberini. He will not begin his examination until November, and will endeavor to perform his duty in the matter as impartially and as speedily as possible, so as to return his report to the Propaganda before December. He has at the door of his cell the image of the Immaculate Conception, and this characteristic device above the entrance, "Per regolare gli altri bisogna bene regolare le stesso. To regulate another's business well, regulate your own."

CASTELLAMARE, NAPLES, 25 October, 1876.

Father Trevis to the Sisters.

The answer of Bishop Hennessy to Cardinal Franchi's letter having reached Rome in the middle of August, was submitted to the Congregation of the Propaganda. The time of vacation being at hand, and the Consultor appointed being engaged on other business intrusted to him, has not been able so far to begin on ours, but hopes to have his report ready for the 16th of November next. The report being once ready, the question next coming is, "When can it be submitted to the Congregation?" Mgr. Agnozzi told me he expected it would be some time in December. Supposing this to be the case, and that the Congregation of Cardinals will make no serious objections, as I hope it will not, the decision of said Congregation would soon after be submitted to the Holy Father for Sovereign approval, and so all would be ended about January. These were and are my calculations. I did not think it advisable to surrender the affair entirely into the hands of others, lest some difficulty should arise which could not be solved except by one well acquainted with the facts. Finally I was not quite sure that Mgr. Chatard would remain at Rome, on account of

his ill health and on account of his apparent vocation to the Mitre. I found matters would run some risk if I vanished, especially as the state of things in Rome is very precarious and a revolution might upset all pending ecclesiastical affairs for a time. Hence, having allowed myself to be engaged in this very laudable and important affair, I felt bound in honor and conscience to see to it a little longer. So I went to France where I spent four weeks, in order to make arrangements for the rest of the winter, which I will spend near Naples, where I am now living more quietly than in Rome. I will return to Rome toward the middle of November. All is now arranged that I may be on hand when required. So all be quiet and pray. . . .

MUSCATINE, November 3, 1876.

Father Laurent to Mother Clarke.

A friend who is now staying with me and who is well acquainted with Roman affairs, says that it is already a great step forward to have the Rules in the hands of a Consultor Apostolic. Only a little more humble patience and conformity to God's holy will, in which you are so well practised, and the great reward will come, so much the more comforting that it was long in coming. I have not the least doubt about it, chiefly on account of having Father Trevis at the helm, who will not let go, and whose perseverance will only be doubled by difficulties and opposition.

ROME, 21 November, 1876.

Father Trevis to Mother Clarke.

The good Capuchin Father has not finished his task of examining the Rules. He is doing his work thoroughly, dissecting every article and point, so that it may be hoped thereby the discussion of the matter by the Cardinals will be greatly facilitated. I went again the day before yesterday, the feast of Our Lady of Good Hope, to see this good

Capuchin. As soon as he is through his task, all his observations will be printed.

As the Sisters are praying so long and earnestly for the success of this great affair, I feel confident, through the protection of the Blessed Virgin, that all will go on to successful conclusion.

ROME, November 29, 1876.

Father Trevis to Sister Mary Agatha.

I regret sincerely to hear of good Mother Clarke's declining state as well as your own weak health. I hope, however, and pray that you both may live to see the crowning of your many endeavors and long wishes. One thing is certain, I give permission to neither of you to go to Heaven before the Pope of the Immaculate has sent back your Rules and his precious blessing. Things are being pushed in that sense as much as the slow wisdom of Rome permits. The Consultor has done his work and he is engaged now in transcribing it over neatly to have it printed. Only what regards the government of your Community has been altered, and that, merely to leave liberty for new establishments anywhere. The report is based on the canon law of the Church; the Pope being thereby made the Superior and the Bishops acting only as apostolic delegates. (Of course you will not fail to keep these things to yourselves, until you receive the news officially.)

I do not think to advance too much when I say that the cause now is won. What remains to be done, though very important indeed, will not suffer difficulty after the thorough work of the Capuchin. Still, points remain, viz., the rapid march of events in Europe, which may overturn affairs in Rome for a while.

I am considered pretty much an alarmist. But nearly everybody is such at present; Mgr. Chatard whom I saw to-day is of the same opinion. Scarcely a stranger in Rome

at this time; a very significant fact. These are the reasons why I was lately in a hurry and wrote to you last in a pretty poor mood of humor. However, I would dare say, that though not very brave, and though quite undeserving such a happiness, I would feel tempted to have the chance of culling here the palm of martyrdom. This would indeed most amply compensate the little efforts made in behalf of the Sisters of the Blessed Virgin Mary. I do not speak of precious favors indeed, which this blessed little task has quite unexpectedly procured me, and which I would try to make you share in America if brought back there by Providence. Thanks then, for your many prayers, and for your Holy Communion of to-morrow, St. Andrew's, offered at my intention. I will endeavor to gather its benefits by going to-morrow night to commence my little retreat, preparatory to the feast of the 8th of December. At the same time, I will, in solitude, relieve the grief brought lately to me by the death of my only brother, who departed this life on the 21st inst., feast of the Presentation of the Blessed Virgin Mary. I was not there at his last moments, but his son, a priest, was present to give him the last blessing; and the edifying accounts I received of his death give me good hope for his fate in eternity, though I would ask for his soul the charity of your fervent prayers. . . . Thus more than ever, am I left alone in this dreary world for so long as it will please our heavenly Father to leave me useless, as I happen to be.

But to return to our all absorbing subject. I must say that it will be impossible to have the Rules submitted to the Cardinals in December. Their two sittings in that month are already set apart for matters ready before the Rules and more urgent besides. . . . Revolution still threatens and indeed begins to act. The Jesuit Fathers whom I saw to-day, are to be forbidden to hear confessions in their old Churches of Rome except perhaps Saint Andrew's at the Quirinal; they are likewise threatened to be separated from

one another so as not to form little communities of ten or twenty as they do yet in Rome; and finally they are to swear allegiance to the Italian Government or be deprived of the meagre pension allowed to each. There is progress! Please offer my respects to Rev. Fathers Coosemans, Damen and others of my acquaintance. Mgr. Chatard wishes me to excuse him with you for not answering, as his sight is so poor that he is allowed to read only two hours a day, and moreover (which is confidential) he may sail for America in February next. My compliments to all the Sisters, who must be patient and quietly pray the Good Mother for the Cause and for the poor old adventurer engaged in it. Yours in Christ. . . .

ROME, December 30, 1876.

Father Trevis to Sisters.

Nothing new since my last message, thanks to the Christmas vacation. Nothing and no one will make these ecclesiastical officers depart from their slowness. Nothing can be looked for from the Propaganda until the latter part of January. Meanwhile, lest anything should happen to me, I have arranged things with the Vice Rector of the American College, Dr. Hostlot, who has just returned from America and will replace Mgr. Chatard. I left all the instruction in the hands of the said Rev. Dr. Hostlot, who has kindly promised to attend to the matter. I am an alarmist and I hope to be ungrounded in my fears, so much the more that my task is not entirely over although I consider the Cause virtually gained. Should the Sisters by their prayers fail to keep me alive till all is over, if I get to Heaven, I will pour down upon them an incredible shower of crosses.

MUSCATINE, January 5, 1877.

Father Laurent to Mother Clarke.

MY DEAR MOTHER: The new year will soon bring you and your Sisters, from the Eternal City, news which will

make this year an eventful one for you all. I firmly believe that Saint Joseph will bring us success. Moreover, this delay and these difficulties ought to make us all wiser, as they show the necessity of having something definite besides the mere caprice of man.

CASTELLAMARE DE STABIA, Jan. 24, 1877.

Father Trevis to Mother Clarke.

MUCH REVERED MOTHER: It has been for me a sincere satisfaction to receive a few lines in your own handwriting as it is a sign of your comparatively good state of health, and because of the kind wishes you address me as a token of grateful feelings for my poor endeavors in the great Cause of the Rules. Well, we have to thank God and His Immaculate Mother that things have taken such a favorable turn, in spite of circumstances. . . . They are going through the usual slow process in Rome, and it requires a little patience to wait for results, which according to all appearances will prove satisfactory, whatever time it may take to finish the work. Meanwhile, as I was useless for the present in Rome, I came a little farther South to spend January in a warmer atmosphere, as my lungs are easily affected. Whenever the moment shall come to act for the Rules I shall be in Rome. I have occasion here to see and converse with the privileged daughter of the Blessed Virgin, Melanie of La Salette. I say Mass in her little Oratory, and to-day she promised me to offer up a little novena previous to the feast of the Purification of the Blessed Virgin, her kind Mother, in behalf of the Cause of your Rules. Her Superior will join also as well as the good priest who is the ordinary chaplain. They ask in return, to be remembered by all the Sisters of Charity of the Blessed Virgin Mary, and they expect three Hail Marys for nine days, offered for their intention. This will prove to be a good exchange and I have no doubt the Sisters will feel happy to fulfil their share.

It was on the 2nd of February last year, after one full week of reflection, that I threw myself at the feet of the Immaculate Mother, offering myself for the work you asked of me, for the approbation of your Rules in Rome. . . . Among the spiritual benefits this affair has brought me, besides the many precious prayers of your pious Community, I must reckon in particular, my acquaintance with the humble shepherdess of La Salette. With regard to the offer of a home among your Religious, I feel sincerely grateful, and if God wills it so, I will make no difficulty to avail myself of the offer. For the moment, it is useless for me to make calculations. When the work I am at is more advanced, it will be time to think of something else, Providence having almost invariably upset whatever plans I had through life. Please give my regards to all the Sisters, to whose charitable prayers I recommend both myself and my only brother who died on the 21st of November last, and whose soul may need assistance in Purgatory, despite the Christian death which closed his life. I remain with deep respect and sincere devotion, esteemed Mother, Your humble and faithful servant in Christ. . . .

ROME, March 1, 1877.

Father Trevis to Father Laurent.

News at last, and happy news. The Sacred Congregation of the Propaganda has just officially examined the Rules, and the Cardinals in their session have rendered *ad laudem* in favor of the Institute of the Sisters, prescribing to modify them according to the observations presented by the Consultor, Rev. D. Guercino. I will have the details and official communication shortly, and whilst waiting, I send you this note by post, immediately, in order that the feast of St. Joseph may be a happy one. Pray for me always.

ROME, March 3, 1877.

Father Trevis to Father Laurent.

I confirm the news I gave you the day before yesterday. All the papers of the affair have been submitted to the Cardinals and to His Holiness, with the result that Pius IX has rendered a Decree of Praise in honor of the Institute of the Sisters of Charity of the Blessed Virgin Mary. The Rules before being finally approved are to receive a new study and must be modified according to the observations of the Consultor. If these observations do not seem advisable, they may show the reason why. The article of government is the only point in litigation, so much is it true that the government of mankind, and above all of womankind, is a difficult thing. These observations impressed by the Consultor, are to be sent to the Bishop of Dubuque, who is also charged to examine them, and to send to Rome the new Rules thus modified. The papers will be sent to Mother Clarke who will give them to Right Reverend J. Hennessy. In these papers there are: 1st, A letter to Cardinal Franchi; 2nd, The Decree of Praise; 3rd, The Observations of the Consultor.

ROME, March 3, 1877.

Father Trevis to Mother Clarke.

Herein enclosed are the documents relating to the Rules of your pious Community. The Decree of Praise and encouragement issued in the name of the Holy Father in favor of your Institute, is a precious blessing. There are also printed the observations of the Capuchin Consultor; they bear mainly on the government of the Community, or rather on the election of the Mother Superior; the other observations do not appear to me of great importance. You will do well to put all these into execution as soon as possible. The worthy gentlemen of the American College who have manifested such a kind interest in your behalf will not refuse to attend to your affairs as soon as you will have

sent back to Rome, with the proper modifications, a copy of the Rules properly authenticated. This is the usual course pursued here in such matters, and Archbishop Henni of Milwaukee is precisely in your stage of advance concerning the approbation of the Rules of Sisters existing in his diocese.

For the moment, my work is over; and though in undertaking it I did not think it would delay me so long, and put me out of calculations I had previously made, nevertheless, I do not repent of what I have done. The Divine Mother who is in Heaven knows *why* and *how* I took to heart this affair, and it is enough for me. I can justly congratulate you, Reverend Mother Clarke, on receiving for your dear Sisterhood this high pledge of divine blessing, the incipient Sanction of the Head of the Church, the blessing of Pius IX. The rest will come naturally in the proper time. Rome is wise and slow because she never recedes from the steps she takes. I will write again, at least to Father Laurent, on these same points.

Meanwhile the cold prevents me from moving any farther north for the present. Please have me kindly recommended to the charitable prayers of all the Sisters, that I may prepare well my terrible accounts for eternity! With very great respect, I remain truly, Your faithful and devoted servant in Christ. . . .

ROME, March 10, 1877.

Father Trevis to Father Laurent.

The Decree of Praise is the first grade for the Sisters to obtain in the Militia of the Church. A Community in Milwaukee is on the same footing at the present moment. Father Chambige of Kentucky tells me that the Sisters of Loretto began also to obtain this first Decree, and when they have modified their Rules according to the suggestion made, will receive approbation.

ROME, April 22, 1877.

Father Trevis to the Sisters.

I was on the point of starting off, when to my surprise, the letter of Father Laurent reached me addressed to Rome, though I had told him if he had any message to address me in France. He asks me to wait in Rome for his next letter and the return of the Rules (manuscript) corrected. Well, I am inclined to think that our venerable friends above, Bishop Loras and Father Donaghoe, have had a little chat in Heaven and said to one another, let us keep that little Father Trevis in Rome a while longer. It is true, that though I wrote to Mother Clarke that my mission here was over, yet I did regret somewhat not to see the work through. Time here is more than money to you, because the condition of affairs in Europe is such that events might at once upset things here in Rome, and delay the cause of your Rules until after the dark days. . . . The countenance of Pius IX is cheering; were it not for him and the Cause, Rome would have little attraction for me in these times. I will write to Melanie de La Salette to pray for your Rules during May next. I thought to spend May in France and sail the 4th or 5th of June which is the most favorable time for crossing the ocean. Meanwhile I am glad that the link of prayers will continue and I request that precious help from the Sisters more than ever, because I am becoming a desperate case, being in so close proximity to the Garibaldians, Internationalists, etc.

My respectful compliments to Fathers Damen and Coosemans, also to the Sisters, Yours in Christ. . . .

ROME, May 15, 1877.

Father Trevis to the Sisters.

What is to be dreaded here is the delay on account of the accumulated business brought to the Propaganda by Bishops arrived here from every part of the world for the Pope's Jubilee.

At any rate I make no plan, build no castle, since Providence upsets all at once. Fiat! The Holy Father is preaching daily to the crowds of Pilgrims who flock to his prison. The newspapers cannot render in any way the effect of Pius IX worthily. It is one of the precious advantages procured me by the affair of your Rules that I have been able to listen several times to those simple, solemn, touching and strong speeches of the wonderful Pontiff of our divine Mother; yes, it is a living prodigy presented to the admiration of the world. The wicked tremble and are enraged at the voice of this frail old man; and I understand easily that in their impotent fury, like emissaries of hell, they would at a given moment rush on Pius IX to take away his precious life.

When the new Rules will reach the Propaganda, they will again be submitted to the Consultor, then to the Congregation of Cardinals in regular meeting, thence to the Holy Father. All that may take time and requires patience, patience, patience and more patience. Please pray for yours. . . .

MUSCATINE, May 5, 1877.

Father Laurent to Mother Clarke.

DEAR MOTHER: I received your letter containing the money. I have already written to Father Trevis, sending him a reinforcement of funds, and requesting him to stay in or about Rome until we see the end. It will not take long, provided there are not unforeseen obstacles. It is a satisfaction to know that so far Rome approves of the Institute and consequently you are stronger than ever. Let us hope for the best.

ROME, May 10, 1877.

Father Trevis to Father Laurent.

I have just received a letter dated April 19th. It is a puzzle to me to understand why and how the Sisters ad-

dressed me in Rome at such a late date when they must not have known yet that I was waiting here, since my telegram to you was despatched only on the 21st of April. Was it a foregone conclusion that I should stay in Rome till the return of these amended Rules? Really I am inclined to think that you all consulted some spiritual mediums as to matters and things. The finger of God must be here; I cannot explain it otherwise, and this thought will help me gain resignation, patience and courage. For if you were all more or less impatient and restless before receiving some encouragement for the Rules, you may well believe I am in a similar disposition just now, waiting and waiting. Well, it matters not which way we have our cross; for crosses we must have if we do not wish to become pagans, and be like the rest of men who seek here below their final happiness. At any rate, this kind of cross could not fall on a more fitting subject than my poor self who am now played out for everything in this world. Meanwhile, I enclose here a note from a real medium of the good kind, from Melanie de La Salette whose prayers I asked for the success of the Cause and who answered me about it in the first letter, begging in her turn, the assistance of the prayers of the Sisters themselves. You can send this note to Mother Clarke who may consider this relic her property. One of the precious compensations I have enjoyed in my protracted stay in Italy, has been to see and converse with the Shepherdess of La Salette. The Bishop kindly permitted me to say Mass in her Oratory, which I did for more than six weeks. I cannot relate here all that I could say about her. It is no wonder that her letters and doings have created such a variety of opinions in different quarters. There are particulars concerning this privileged soul for her justification and apology, which cannot in any way be published. All that I can say is, that her Bishop and her confessor believe her to be a saint. Priests and Bishops

go to consult her and ask her prayers, and all the people of Castellamare and around Naples entertain toward her a deep veneration. She has been authorised to start a religious foundation; but, owing to the persecution raging in Italy, it is difficult to see how she can succeed in this enterprise. . . . Enough for this time. Pius IX was magnificently eloquent in his speech of last Sunday to the French Pilgrims! I heard him and proclaimed him with all, a living miracle! Pray and cause others to pray for, Yours in Christ. ✱ . . .

LETTER OF MELANIE.

CASTELLAMARE, 29 April, 1877.

Very Reverend Father:

May Jesus be loved by all hearts! On our return from Fovina we found your kind letter which announced to us that you would be still some time in Rome, at least we are not so far from you. In the meantime you do a great charity for those good Sisters in America, and also to us in giving us the pleasure of hearing from you. Yes, we pray for those good religious and I beg of them to pray for me who need prayers so much and am so miserable in virtue. I hope the person who has made the copy of the lovely prayer you sent to Mgr. Zela, will be so kind as to send me also a copy and I promise to pray a little for her though I am so unworthy.

If that young lady . . . wishes to come, and if really sent by the Blessed Virgin, we will see her with pleasure. I shall be grateful if you will tell her so. The most holy Virgin wishes no one by force, and I a worm of the earth, should not take it upon myself to cause any one to come against her will. Mother Presentation presents her respects to you; we recommend ourselves to your good prayers. Asking your blessing I beg you to accept the homage of pro-

found respect with which I have the honor to be, Reverend Father, Your very humble and unworthy servant,

MARY OF THE CROSS, VICTIM OF JESUS.

VIVE NOTRE DAME DE LA SALETTE.

ROME, May 15, 1877.

Father Trevis to Sister Mary Agatha.

I intended to spend May in France where I have some little matters to settle in consequence of my brother's death. I thank you for the prayers; they are needed for my spiritual welfare which is the all-important item for me. As to health I thank you likewise for the interest you take in it and I do reasonably attend to it. My lungs remain weak. I can do little except in some hospital in America where I might assist some dying creature. As for braving the cold blast, it is out of the question for I would soon be blown out myself, and then what would become of the world without Father Trevis in it!

I hope your own health continues tolerable and that you will keep alive until your regiment is canonically enrolled in the Militia of the Church. Since you have performed the wonder to live till now in spite of all appearances which seemed to doom you to the coffin long ago, see that you keep up still longer. I'll try to give you the example by cheating myself all those who calculated long ago on my demise.

Having got no hint that Father Cosgrove is moving toward Rome I am tempted to fire on his Malakoff from the Roman Capital.

Please offer my respects to Mother Clarke and Sisters, and to Fathers Damen and Coosemans; and during June recommend me especially to the most Sacred Heart of our Lord.



Rev. Andrew Trevis.



Rt. Rev. Henry Cosgrove.
Second Bishop of Davenport.



Rev. Philip Laurent.



Rt. Rev. Joseph Cretin,
First Bishop of St. Paul.



Rev. A. Pelamourgues.



Rev. Michael Kinsella.

NORTH AMERICAN COLLEGE, ROME,
July 26, 1877.

Father Trevis to the Sisters.

My last telegram and scolding letter, though showing apparently some impatience on my part, were very opportune as to results. The Consultor to whom the documents were submitted had just leisure enough allowed him to examine and report favorably, when a few days after he was driven from his Convent and from Rome by the amiable authorities of Victor Emmanuel. Had it been necessary to submit them to another, it would have been a tedious delay.

Pray for me who have not been able to be absent from here to go to France for my own little affairs, and who live from day to day under the guidance of Providence and the Immaculate Mother.

I have no doubt you are pretty well occupied with your numerous schools. Well, it is a good way to wear out one's self in such a precious cause as that of Christian Education. Everywhere the Evil one is hard at work to take possession in full of the education of youth. If the work of the revolution in this respect should continue much longer in Italy, and in Rome especially, the havoc will be incredible.

No matter what sacrifices Catholics in America are called on to make in this regard, they should feel quite happy to make them, so long as liberty is left to have their own schools.

I have not seen the Holy Father since the last of May but will try to do so and ask him for a special blessing for Mother Clarke and all the Sisters. The heat is said to oppress His Holiness, but he continues in good health anyhow, and receives visitors who come to him not from afar now, but from the various institutions and parishes of Rome, for Rome now is about a desert, all are out of it who can be so. You have the railroad strikes over there, here in Europe a general fight or a long war is

daily expected. Better that, than the terribly dangerous peace prolonged — if it seems to be the hour of Satan, it will prove to be the hour of Her who crushed his head.

In union of prayers in the Sacred Hearts of Jesus and Mary. . . .

ROME, July 31, 1877.

Father Trevis to Mother Clarke.

I am not less happy than you at this speedy and most favorable termination of our quest. Whatever may be the opposition or favor of men, it seems to me from long observation that the Sisters of Charity of the Blessed Virgin Mary will go on doing good, though it be with and through the cross — the more crosses, the better successes for heaven. You have all a share in my poor prayers here in the various sanctuaries of Rome — in fact I am not fit for much more than saying my beads, and am a poor hand at that, for whilst I was saying them in the house of the Lazarists, Victor Emmanuel sent in his officers to take possession of one-half of the house. I hope you will all continue in the spirit of simplicity and holy humility as well as all the beautiful virtues which adorn usually the cradle of every infant institution; the old ones, some of them, tumble down for having kept too close a pace with the world and its spirit.

In union of prayers and sacrifices to the most Sacred Heart of our Lord, I am. . . .

ROME, August 26, 1877.

Father Trevis to the Sisters.

All that could be said, done and written by me has been said, done and written. I do not see what else can be done but to continue praying whilst the case follows its course in the high spheres of the Roman court.

I hope you have not suffered from the late July troubles and riots. Iniquity rules in many parts of the world —

whilst the Immaculate Queen of Heaven shows by continuous miracles that she will be, as ever, the conqueror of Lucifer. . . . I am telling here my landlady, Maria Taigi, daughter of the Venerable Anna M. Taigi, that unless she obtains from her Mother the happy conclusion of my task I will protest against her Beatification.

I fear laziness may prove fatal to me and throw me into some Carbonaro Circle of regenerated Italy. I did not see the Holy Father as I intended; when I was to have had an audience I had to attend to something at the Propaganda, but I hope to see Pius IX soon to get his blessing for you all. The great heat seems favorable to my health, however oppressive it is. Pray for me to our Immaculate Mother, Yours in Christ. . . .

ROME, August 29, 1877.

Father Trevis to Father Laurent.

As you must be on the lookout for news from Rome, I will avail myself of this day, most favorable weather, at 2 P. M., with 100 in the shade, to pen out some features of the great topic, the whole absorbing topic of the Rules. By the middle of September I hope to get away from Rome *gloriously*. The Rules were again examined and dissected at the regular Congregation of Cardinals, and the Consultor appointed by them for the revision of the Rules has reported favorably to the Propaganda. Final edition of the Rules is under press. The Decree of Approbation for a number of years is being confected, and on Sunday next, September 2nd, it will be submitted to the Holy Father for sanction. Such was the information I had this morning from Mgr. Agnozzi, Secretary of the Propaganda. The victory is gained virtually, the Holy Father not being likely to reverse the decision taken. Therefore, the only thing to wait for now, is the framing of the proper documents, the printing of the second edition of the Rules, and the safe forwarding of all.

You and I when embarking in that affair, did not expect and had not reason to expect it would be so long. Read over, if you have it yet, my letter from Dax, in answer to your official request on the part of Mother Clarke in regard to this affair. Well, "Not to us, O Lord, not to us, but to Thy Name give glory!" It is unusual that even temporary approbation is granted in Rome so short a time after the Decree of Praise. Meanwhile you may transmit this communication, and request that thanks be rendered to Our Lady of La Salette on the 19th of September next, the Anniversary of her apparition.

Cardinal Bijarri died two days ago.

ROME, September 4, 1877.

Father Trevis to Father Laurent.

In spite of my impatience I withheld the foregoing till now that I may announce *officially* that the Institute and the Constitutions of the Sisters of Charity of the Blessed Virgin Mary are approved by His Holiness, Pius IX.

The documents are to be dressed over again and signed by Cardinal Franchi and the Secretary, Mgr. Agnozzi. Thank God for all. May He be better known, loved and glorified, and more souls saved, and my object will have been accomplished. I am grateful for the prayers of the Sisters, let them be kind enough to continue toward me this charity which our Blessed Mother and her Divine Son will repay abundantly.

October 2, 1877.

Father Laurent to Mother Clarke.

The good news came yesterday by mail. Of course you received the despatches earlier. Father Trevis writes that by the end of September everything will be completed and mailed. As this is vacation in Rome there is no one there whom he could prudently trust with all this business, so he chose to stay and attend to it all in person. It will

not be long before all these documents are in your possession. It is a great blessing that all went on as it did, for I anticipated a longer siege.

ROME, September 7, 1877.

Father Trevis to the Sisters.

The telegraph having long ago brought you the final news, these lines of mine will not now excite the same interest as they did in the past, and I hope they will find you all grateful to God and His Immaculate Mother for such an early conclusion. Yes, your prayers have most undoubtedly accelerated the end, for, be sure, it is quite unusual in Rome to pass thus a Decree, even of temporary approbation, so soon after the Decree of Praise, therefore this result should be for all the Sisters of the Blessed Virgin Mary a convincing motive of greater confidence in the Mother of Mercy and a new reason to consider yourselves the children of Providence. The approbation of the Holy Father Pius IX, was granted last Sunday, September 2nd, the month of Our Lady of La Salette.

As I told you in my preceding letter, the General Congregation of the Cardinals of the Propaganda with regard to the Rules, was held on August 13th. Each Cardinal brought there his opinion upon the subject which he had previously studied, a copy of the Rules having been beforehand submitted to each of their Eminences. They charged then a committee of two Cardinals, Franzelin and Mertel, the last named a lawyer, the first a Jesuit, to shape and sum up the corrections of all. This having been done the matter was laid before the Pope, who approved as stated. Now there are corrections of style being made yet by the secretaries of the Propaganda. When this shall have been accomplished, the Rules with the Decree of approbation will be printed at the Propaganda. What was being printed, as I wrote to Father Laurent, is only an essay, the style of which is now being corrected, as this

is to be the standard edition. The other documents relating to the Rules are also being prepared and I hardly see that all can be ready before the latter part of September. So I am waiting in order that everything be forwarded in time and securely.

Hence you see that I would have been obliged to wait, independently of the telegraphic answer of Father Laurent by which he advised me to wait for a registered letter. If that cable be a little expensive it is an immense convenience for business purposes between the two hemispheres. . . . I pray that the high sanction of the Holy See in your favor may prove the beginning of a new era in your community, an era of great fervor and zeal for all that relates to your own perfection and the instruction of youth, as well as the edification of all. Rules *alone* will not do; the proper spirit must continue to animate their practice.

Now please have the charity to recommend my poor soul to the prayers of the Sisters, so that I may not miss the gate of Heaven, nor stay too long at the half-way station, Purgatory. More another time. Respects to all and believe me truly yours in J. M. J.

On September 19th, 1877, the feast of Our Lady of La Salette, whose intercession had been so frequently and fervently invoked, Mother Clarke received the official announcement of the welcome news, together with a copy of the Resolutions adopted on the 13th day of August by the Cardinals of the Propaganda.

ROME, September 22, 1877.

Father Trevis to the Sisters.

It was only yesterday that I could secure the authentic copies of the Rules, bearing the Seal of the Propaganda and the signature of Cardinal Franchi, Prefect, and of Mgr. Agnozzi, Secretary, though the document is dated

September 15th. I have forwarded four copies thus authenticated. . . . With the copy sent to Mother Clarke is enclosed the authentic Resolutions adopted by the Cardinals of the Propaganda in their meeting of August 13th. . . . Meanwhile all that is essential has been done to insure the rank of the Sisters for the next six years in the militia of the Church of God. I hope and pray that they may ever retain and even advance that blessed position.

You will note that some slight changes have been made in this new and approved edition of your Rules, and to avoid any possible misunderstanding of the new text, I would suggest that, before printing the new English translation, a copy of it be sent to Rome to the Rev. L. Hostlot, D.D., of the American College, who will confer about it with the authorities of the Propaganda. Dr. Hostlot is Vice-Rector of the American College and will succeed Mgr. Chatard. However, on this point, suit yourselves, to me it seems the proper course. At any rate I will leave copies here for future reference, should any be needed at any time. . . . I am winding up and must yet go to thank some Cardinals, and recommend once more your interests to the kindness of their Eminences. Pray always for yours in Christ. . . .

DUBUQUE, October 10, 1877.

Bishop Hennessy to Mother Clarke.

This morning I received the authenticated copies of your Rules. They are now approved by the Holy See. I feel pleasure in offering my congratulations on this head.

MUSCATINE, October 19, 1877.

Father Laurent to Mother Clarke.

You need harbor no anxiety concerning Father Trevis. He may not come so far west as Iowa this winter. Whatever his future doings and field of operation, we owe him

a good long candle for his untiring energy at the work he has brought to a successful issue. Your act of humility and simple abnegation cannot fail to bring its reward. The rest is easy now, and I hope the Sisters will not forget Father Trevis in their prayers, and for whatever little help I lent in the undertaking, pray for me also.

November 6, 1877.

Father Laurent to Mother Clarke.

I shall according to your intention, say Mass on the 8th of December. We can see now that Father Donaghoe's words are coming true, and that the Blessed Virgin is protecting her Community. I send you an old number of a French paper *Le Monde* giving an account of the application made for the approval. It will interest you and is worth keeping.

DUBUQUE, December 22, 1877.

Bishop Hennessy to Mother Clarke.

I was unable to comply with your request on the 8th, having to say Mass on that day for the faithful of the diocese. I have done so since, and on the 8th I had Mass said for your intention by one of the priests of the Cathedral. Hoping yourself and your Community are well and wishing you all a very happy Christmas, I am, dear Mother, yours very sincerely. . . .

CANNES, ALPES MARITIME,

FRANCE, 5 December, 1877.

Father Trevis to the Sisters.

Yours of the 26th ult. after long rounds found me at this winter station in the extreme south-east corner of France, near Nice on the confines of Italy. I left Rome on the last Sunday of October only; the freshets at the end of September and the beginning of October revived at once my old miseries of lung trouble. Still I ventured to make a beginning of return to America and proceeded as far

as my native place where again the unfavorable symptoms reappeared and compelled me to retrace my steps to the south, as it would have been madness to proceed at the very opening of the winter season. I am here now three weeks and have needed no fire as yet in my room. It is indeed scarcely worth while taking such care of an old carcass to prolong thus its useless existence, yet it would not be right to tempt Providence by encountering the winter blasts without a shadow of necessity or utility, as was and is my case. If on the other hand murderous events break out in Europe, as is feared from day to day, my death will be the act of Providence. Meanwhile may I use well the unavoidable and annoying leisure to which I am condemned. It is no small blessing, however, to have this time granted to pray and call for mercy for self and for others. Nevertheless I do more than ever beg earnestly the charitable assistance of the prayers of the Sisters that I may in all cases and for anything be at the disposal of the divine will.

I feel much obliged for the kind attention and substantial solicitude of good Mother Clarke, and I beg her to accept my sincere thanks. I must say that lack of funds did not prevent my return to America, and I must add also that my expenses have been well covered, so that you may consider your Community as having honorably discharged all obligations towards me. I can now only pray that all the Sisters may preserve the spirit of fervor and zeal as the precious fruit of the blessing and approbation of Pius IX. There is great urgency for such fervor and zeal on the part of souls consecrated to God. There is need of atonement and satisfaction for the crimes universally committed against our Lord. To speak only of France, the evil one is terribly busy there. Still in no European country, Ireland perhaps excepted, is Catholic life more vigorous and active. Poor France! how fair and beautiful she would be if she would annihilate Revolution! The blessed and

Immaculate Mother alone will effect this, and not MacMahon's sword!

It is a matter of regret to me not to be so near the shrine of Our Lady of Lourdes as I was two years ago. The climate here was said to be better, but as there is nothing much of interest to distract the long leisure hours, I might slip over again into Italy towards Naples. However, I live from day to day and cannot make any plan or project. So if you have occasion to write, address me as follows: at Paulhaguet, Hotel Loire, France; all letters will be duly forwarded to me wherever I may be.

Relying always on a good share in the prayers of all the Sisters, I remain ever in the Sacred Hearts of Jesus and Mary, your devoted servant. . . . A Merry Christmas and happy New Year!

PARAY-LE-MONIAL, June 21, 1878.

Father Trevis to the Sisters.

It is here at Paray-le-Monial in sight of the blessed sanctuary wherein Our Lord discovered His Sacred Heart to Blessed Margaret Mary, that I received your last favor of May 15th. . . . I went to Rome in the beginning of March in the hope of witnessing the coronation of the new Pope. I had been too unwell to satisfy my wish to go to the funeral of the saintly and glorious Pius IX. I could kneel before his venerated tomb and see Leo XIII who blessed all my intentions. The Lion of the tribe of Judah did not rebuke my gray beard as had done his meek Predecessor. . . . I feel very thankful for the kind remembrances and good prayers of the Sisters in my behalf and I sincerely and earnestly request you will please continue for me the same precious charity. If any selfish motive should tempt me to retire somewhere near one of your houses, it would be the hope of being specially aided by your many prayers to obtain a happy death and my speedy release from Purgatory. For the moment I am

crowding with the returned summer but I cannot forget that it is the affair of only three or four months, and then the damp cold season. Though this last winter was very mild at Cannes, yet I felt miserable.

I was present at the consecration of Mgr. Chatard. I left Rome on the 21st of May and gradually came through Lyons where I visited some relatives of Bishop Loras. Tomorrow I will go to pay a short visit to Father Laurent's people; thence to Our Lady of the Sacred Heart who will keep me or send me off as she pleases; the fact is I do not see what I would do in France, nor what use there is to return to America. The end is approaching and the main point for me is to secure number one for eternity.

The only fit corner for me in America in my poor state of health in the winter season, would be a hospital. Many thanks, nevertheless, to good Mother Clarke for her kind offer. It matters little where or how I may spend my time whilst waiting for the great Summons of the Sovereign Master. Pray that I may conform in all things to the amiable will of God. You need not answer this, because it is possible your answer would not find me in Europe. I merely wish to transmit the enclosed document to calm your impatience, so natural to womankind, as Father Donaghoe would say, and in order to fulfil all justice. I wish you all every blessing. Respectfully yours in Jesus, Mary and Joseph. . . .

CHAPTER XIV

OUR SEMI-CENTENARY. CONFIRMATION OF OUR CONGREGATION BY HIS HOLINESS, POPE LEO XIII. 1877-1885

So on the festa of thy cycle golden,
Clasp we anew the bonds that shall endure:—
Fidelity as true as in days olden,
Love, that is holy e'en as thou art pure,
Pride, that thine early promise is secure,
Joy for thy joy,
Honor, for trophies well and nobly won,
Glory, for deeds heroic nobly done.

Fiftieth Anniversary of our Foundation.—Petition to have Mother Clarke confirmed for life as Superior General.—Death of Sister Mary Elizabeth Kelly.—Papal Benediction and special Indulgences granted by the Holy Father in recognition of our Golden Jubilee.—Rt. Rev. Mgr. Hostlot, D.D., postulates for the final approbation of our Constitutions.—Decree of final Approbation issued March 15, 1885.—Congratulations of the Bishop of Dubuque.—Rescript from the Holy See confirms Mother Clarke as Superior General for life.—Letter of Sister Mary Cecilia Dougherty, Mistress of Novices, announcing the good news.

DESIROUS of retaining as Superior General our revered Foundress, who had been our guide and our model since the establishment of the Congregation, the Sisters sent to the Holy Father an earnest petition for exemption from the Rule regarding duration of office in the case of Mother Mary Francis Clarke. Through Father Laurent our good friend Father Trevis was again called upon.

NICE, December 19, 1880.

Father Trevis to Father Laurent.

Yours of November 19th, with documents annexed thereto, reached me here only day before yesterday. As

directed, my mail was retained at the post-office at Paulhaguet for further orders. Having left Paray-le-Monial in the latter part of November to come south, I stopped on my way at Lyons, Valence, Marseilles and Cannes. I was finally quietly nestled there for the winter, or till about the middle of March, when I hoped to be able to help somebody for the Easter duties, when behold, unexpectedly, your new documents come to arouse me from my slumbers. I thought first on opening the long list of Sisters' names that there was some general insurrection, but no, it was simply a petition to continue in her office the venerable Mother Clarke.

To me the question does not seem to be of vital importance, though it be very near the heart of all the Sisters, and though it seems fit that the Foundress should be the object of this homage and respect. However I concluded to start for Rome and have the question settled while Bishop Hennessy is there. God willing then, I shall be in Rome on Tuesday or Wednesday before Christmas. Now you will all have to pray for the little old man who regrets to leave, at present, his warm winter quarters and exchange them for the damp and chilly streets of Rome. The Sisters must now see that the rosaries and litanies they so charitably offered for me in 1873 whilst I was a prisoner in my room in Keokuk, have turned partly to their benefit, since the new lease of life they obtained for me has been partly employed in their cause. So when they will have freed me from Purgatory I promise to help them better in Heaven than upon earth.

Father Trevis went to Rome shortly after writing the last letter; he gives the result of his investigations in the following:

ROME, January 4, 1881.

Father Trevis to Father Laurent.

I am here since December 22nd. The office of the Propaganda being closed during the holidays, I had to wait to present the petition. Meanwhile I saw Bishop Hennessy who is well disposed to help our cause. Nevertheless as he seemed rather preoccupied with his own affairs, I hardly knew whether to leave the document with him or to present it myself. I felt it better to choose the latter course, and having spoken to His Eminence, Cardinal Simeoni, I entrusted the document to the Secretary in charge of American affairs, and the matter will now follow the usual course, without, I hope, serious difficulty. Having done this I informed Bishop Hennessy about it and he advised me to keep it in hands, promising to say a favorable word when occasion permitted. There the matter stands. The Rector of the American College, Mgr. Hostlot, will secure the written answer from the Propaganda, and transmit it to the Sisters, in case any accident should befall my gray hairs.

I regret the bright sunshine of Nice, and have but little sympathy with these dark, dreary, crooked streets of Rome. I regret also my quiet, happy life at Paray-le-Monial, but I am happy to be able to oblige our good Sisters who will pray for yours in Christ. . . .

ROME, February 4, 1881.

Father Trevis to Father Laurent.

Herein you will find the answer to the petition of the Sisters for the re-election of Mother Clarke. It is a faithful copy of the original document which I will confide for transmission to the kindness of Bishop Hennessy. It is useless to dwell on the details of the negotiations about the little affair. Now, for breaking my winter season at Nice, and making me tramp on the damp pavement of the dreary streets of Rome, please impose on all the Sisterhood,

for penance, as many rosaries and other prayers as may be necessary for me to obtain the grace of a happy death and a speedy freedom from Purgatory.

There is to be in a few days, in Rome, a great workingman's meeting and demonstration which causes uneasiness in some circles. Wishing to see Leo XIII before leaving Rome, I find myself amidst the excitement, the issue of which is unknown. When this reaches you, the cable will have spread all over the Union the news of several episcopal appointments. . . . My only wish is to get back, and in some peaceful, quiet corner, to think about the end of life and its vanities. I fear I will not be able to make my Easter duty here. It is too soon now, and would be too long to wait; therefore I'll try to get beforehand some indulgences at St. Peter's and leave Rome as soon as possible. You may write me to Paulhaguet, Haute Loire, France, whence they will transmit to me your message. I ask your prayers, and remain, Yours in Christ, . . .

Unaware of the petition made by the Sisters, Mother Clarke wrote to Bishop Hennessy who had recently returned from Rome, saying that she was not quite sure of the proper course of action to pursue, and that she abandoned herself without reserve to his judgment, to be directed by him. She sent the Sisters to receive whatever advice he thought well to give.

Great was the astonishment of Mother Clarke when she received the Bishop's answer to her note through the Sisters. A little later, on August 9, 1881, she received the following from Very Rev. R. Ryan, Vicar General of Du-buque:

Esteemed Mother:

By the Bishop's direction, I make known to you that the result of the votes of the Sisters of your Community

is in favor of your exemption from the Rule regarding a second term of office. The condition on which the Holy Father granted the dispensation being now complied with, the election of the officers of the Community may be had in the manner prescribed by the Rule. Wishing a remembrance in your prayers, I am in Christ, . . .

LOURDES, June 15, 1881.

Father Trevis to the Sisters.

A salute coming from Our Lady of Lourdes is sure to be welcome. I wish to tell the Sisters that I have been praying for them *all* here at the feet of the Immaculate Mother in that blessed grotto where she vouchsafed to appear eighteen times to the privileged Bernadette, and where ever since, millions of pilgrims come to pray and to sing the praises of the Queen of Heaven. How good it is to be here! Should I delay much longer crossing the ocean, there is here a fair chance of being butchered. Well, I dare not covet the bliss of martyrdom, still, under the auspices of the good Heavenly Mother such a fate might yet be mine. The conclusion of all this is that I need the prayers of your charitable Sisters, Providence will do the rest.

I need not give you details of Lourdes, it continues to be the theatre of merciful wonders in every way. Miracles here are an ordinary occurrence. I have seen several during my stay. One striking circumstance was that of a person tormented by the Evil One who through the mouth of the poor victim uttered horrible imprecations against the Blessed Virgin. . . . May the tender voice of the Immaculate Mother calling sinners to penance be heard and obeyed everywhere. It is impossible not to feel an irresistible and deep confidence in presence of the extraordinary tokens of mercy presented by the Sacred Hearts of Jesus and Mary. We must only pray well and faithfully, and

do our part according to our strength and means. Pray for me. Yours truly in Christ. . . .

This never-failing friend of the Sisters, having returned from Europe, was appointed chaplain of the Mercy Hospital in Davenport, Iowa. From that place Father Trevis wrote to Mother Clarke in January of 1882:

Revered Mother Clarke:

As I do not see much possibility of paying a visit to St. Joseph's, I take the liberty of sending herein enclosed my poor representative (a photograph), charging him to offer you and all the Sisters of Charity of the Blessed Virgin Mary my best wishes and to ask a continued share in your charitable prayers. I cannot look forward to many winters to come. The Divine Master will soon knock at the door, and the main point is to be ready to welcome Him with all possible love and holy desire. I have been pleased in learning the growth and prosperity of your Religious family of the Blessed Virgin Mary. The Heavenly Mother is watching over all her children and under such auspices they need not fear. . . . It is a good sign to be the object of such attacks without having given any cause. If your Community was not blessed with some crosses, then there might be some reason to fear for its condition; whereas, occasional visitations, directed, or permitted by the Merciful Hand of God, are a pledge of new favors.

May the Blessed Virgin continue to obtain from the Adorable Heart of her Divine Son an ever increasing effusion of holy charity and zeal for all the pious members of your numerous family. Commending myself to the prayers of the Community and wishing you all blessings, I am your humble and faithful servant in Christ. . . .

On April 21, 1881, our dear Sister Mary Elizabeth Kelly was called to her final reward. Hers had been a long and

useful life, and its close was marked by great physical sufferings that were endured in complete conformity with the will of God. Ties of kindred united Sister to our revered Foundress, yet so well had both studied the virtue of detachment that few were aware of the relationship.

Sister Mary Elizabeth Kelly was born in Dublin, April 6, 1809. Her parents, Michael Kelly and Mary Hyland, loved their little daughter Elizabeth with singular intensity and lavished upon her all the gratifications and advantages their great wealth made it easy to procure. Her earnest and generous character not less than her candid and amiable disposition won for her the affection of her associates. She was admired and appreciated, but this did not tend to lessen her practice of a virtue that from childhood to old age was her chief characteristic — her love and compassion for the poor. The daughters of the great O'Connell were her personal friends and with them she visited the suffering and afflicted. Her kind parents encouraged this practice, and her little carriage, laden with supplies, made a daily round, her cheerful words and her acts of kindness being not less welcome than the bountiful help her generosity provided.

Rarely endowed with mental gifts, she used to great advantage her scholarly attainments, and promoted greatly the educational interests of the Community in its early days. Sister's eagerness in well-doing was not less marked in America, and she had the great satisfaction of reclaiming many who had taken part in the unhappy schism in Philadelphia, using wisely her great gift of conciliating hardened sinners.

Sister Mary Elizabeth was the first Annalist of the Congregation and it must ever be regretted that her accurate and complete notes have been lost to us.

On November 1, 1883, the Congregation completed the Fiftieth Anniversary of its foundation and in all the houses

of the Institute this auspicious occasion of happy Jubilee was fittingly commemorated. The exercises began with the Holy Sacrifice of the Mass offered in thanksgiving to God for all the graces and blessings so bountifully bestowed upon the Institute. The sacred ceremonies were celebrated with all possible solemnity, and with the impressive splendor induced by the great feast of All Saints. After Mass the Litany of the Saints was chanted; this was followed by Exposition of the Blessed Sacrament which continued throughout the day. Prostrate before the Heart of Jesus present in the consecrated Host, each Sister united her tribute of praise and thanksgiving for God's mercies, in union with all who so joyfully kept this high festival.

With our revered Foundress, our dear Sister Mary Rose O'Toole celebrated this day which marked the completion of fifty years of faithful labor in the Master's service, this day of Golden Jubilee. It was a joyous feast, fraught with much consolation.

A cable message from His Eminence, Cardinal Simeoni announced: "The Papal Benediction and a special Indulgence of three hundred days granted by the Holy Father Leo XIII, to the Sisters of Charity of the Blessed Virgin Mary, for November 1, 1883, the Semi-Centennial of the Congregation and the Golden Jubilee of their Foundress Mother Mary Francis Clarke." With her accustomed sweet and gracious humility Mother Clarke received this mark of favor from His Holiness. Her maternal heart found pleasure also in the warm greetings of her beloved children who took this occasion to express anew their respect, affection and reverence for her, and their loyalty and love for their Congregation. One souvenir took the form of a symbolic wreath beautifully painted by Sister Mary Regis Colligan. It enclosed these commemorative lines:

J. M. J.

GOLDEN JUBILEE OF OUR MOTHER.

Mother, best-loved, with heartfelt joy we hail this day!
 At thy feet, we kneeling, for thy treasured blessing pray.
 Royal crown, thy children's vows, in Heaven thine shall be,
 Yet the symbol of this coronal divine, we offer thee.
 Frail the symbol, might divine lies hid in holy vow,
 Roses red, Obedience, joy the chosen only know;
 As ivy bloometh never, so shall Poverty allure
 Not the world-enchanted, 'tis our boundless wealth secure;
 Chastity, the fairest, purest lily earth can wear;
 Every bud and blossom, Mother dear, is thine, for their
 Sunlight is thy smile and their life-dew is thy prayer.
 Could we all but meet thee! Long have gazed on Vision
 Bright,
 Loved ones, who were starlight in thy sorrow's darkest night.
 Ah! they too are singing "Hail our Mother's Jubilee!"
 Ring, ring out, ye Lily Bells, make sweetest melody;
 Kindle all your censers, Roses, perfumes waft above;
 Ever bind us, Ivy Tendrils, closer still in love.

M. L. D.

CONFIRMATION OF RULES.

A brief letter from Rev. A. A. Lambert, S. J., to Mother Clarke, dated Louisville, Ky., April 2, 1883, manifests the untiring interest shown by the friends of the Congregation in all that pertained to its welfare.

Reverend and Dear Mother:

I would respectfully suggest to you, to have the document for the final approbation of the Rules made ready, as it is now time to attend to it. Would it not be well to ask Rev. Father Trevis to prepare it? Get the Bishop's signature before his departure. . . .

I read your book of Customs and Regulations. They are admirable and contain the spirit of the approved Rules.

The measure so kindly suggested by this valued friend had been considered; and the petition for final sanction was in readiness. Our affairs in Rome were confided to the Rector of the American College, the Right Rev. Mgr. Hostlot, D.D., whose kindness in our regard had already been tested. He wrote thus:

NORTH AMERICAN COLLEGE, ROME, July 5, 1883.

Very Reverend Dear Mother:

Both letters and documents have been received. I shall do what I can in watching and forwarding your interest in this affair. I have already spoken to the authorities in the Propaganda and will keep you informed with regard to the progress made. Recommending myself to your prayers, I beg to subscribe myself, Very Reverend Dear Mother,

Yours truly in Christ,

L. E. HOSTLOT.

ROME, September 20, 1883.

Very Reverend Dear Mother:

You must pardon delay, but having been obliged to leave Rome for a few weeks I did not receive your letter until my return. I received the various documents bearing upon the case and will hand all to the proper authorities in the Propaganda. As I mentioned in my last letter the process is a slow one, so we must all have patience, but the affair will be kept before the eyes of the proper authorities; fortunately, they are all well disposed in its favor. The month of October is the vacation for officials here, so that nothing can be done until about the middle of November. I feel that this final approbation of your Rules will be a great encouragement for the Congregation to labor with greater ardor in the noble work under-

taken. Please remember me in your prayers and believe me Very Reverend Mother,

Your obedient servant in Christ,

L. E. HOSTLOT.

ROME, September 23, 1883.

I have given the documents to His Eminence, Cardinal Simeoni, and spoken about the approbation to the sub-secretary for American affairs. I think there will be no trouble, except that patience may be needed. Please give me an occasional Ave and believe me, Very Reverend and Dear Mother,

Yours truly in Christ,

L. E. HOSTLOT.

This was the last letter received from our kind friend, one whom we love to recall for his cordial, generous aid, and for whom our Congregation will daily pray while God keeps it in existence. On January 13, 1884, the Reverend A. J. Schulte, wrote:

Very Reverend Dear Mother:

As the Right Reverend Rector is unable to attend to any correspondence owing to a severe attack of pneumonia from which he is slowly recovering, I send you in his name these few lines concerning your petition to the Propaganda. You are requested to send about twenty copies of the Constitutions to be distributed among the Cardinals. Your petition concerning Article Nine, he thinks will be easily granted, but a few words of the local ecclesiastical authorities (appended to the regular petition) would tend to facilitate the obtaining of the desired end. Begging your prayers in behalf of our Right Reverend Rector and sharing with him in sending our kindest regards, I am, Very Reverend Dear Mother,

Yours truly in Christ,

A. J. SCHULTE.

The sad news of the death of our true friend and kind benefactor, Mgr. Hostlot, came to us early in February. Many fervent prayers were said by us for the happy repose of his noble soul, and in the record of the benefactors of our Congregation he must ever hold a prominent place.

ROME, March 10, 1884.

Reverend A. J. Schulte to Mother Clarke.

In compliance with your request I presented your petition and copies of the "Institutiones" to the Secretary of the Propaganda. I see no reason to fear that your petition will not be granted very soon. The minutanto for American affairs has been sent to Peru as apostolic delegate, and consequently I shall see to its speedy consideration by the Cardinals myself. I beg to express my most cordial thanks to you and to the other Sisters for their kind remembrance of our dear Rector, as well as for the confidence you have placed in me. If at any time I can be of any assistance to you in the Holy City, I beg you not to be afraid to write. Begging you to unite with us in pious prayer for the repose of the soul of our dear Rector, I remain.

AMERICAN COLLEGE, ROME, May 21, 1884.

Reverend A. J. Schulte to Mother Clarke.

. . . No doubt by this time you have received notice to the effect that your petition¹ has been granted. The papers were sent to you from the Propaganda office April 27th. Your Rules are undergoing a final revision before approbation *in perpetuum*. A Jesuit Father has been appointed as Consultor.

On May 24, 1884, feast of Our Lady Help of Christians, the Sisters with the approval of the Bishop of Dubuque unanimously besought the Holy Father to grant them permission

¹ The petitions referred to were permissions to retain in office for another term, some of the local Superiors.

to retain our beloved Foundress, Mother Mary Francis Clarke, as Superior General for life, or for whatever period of time she would consent to preside over the Congregation.

AMERICAN COLLEGE, ROME, June 29, 1884.

Reverend A. J. Schulte to Mother Clarke.

I was glad to hear that you had received the desired privileges. As for the final approbation of your holy Rules I should notify you that it will be impossible to have an answer before September. The Cardinals are beginning to leave Rome for their vacation. The only hope of having this matter attended to before the time mentioned will be if they treat of it in the last meeting which will take place this week. The reviser had so much other business to attend to that he had to lay aside your work until a few days ago. As for retaining the Reverend Mother in office for life, it appears to me very improbable that it will be granted. I have spoken of it to several of the authorities who have invariably answered that Rome in the future will never again grant such a privilege. This, however, will be decided by the Cardinals, whose decision we shall await. I beg a memento in your pious prayers as well as in those of the Sisters of the Congregation for my special intention.

AMERICAN COLLEGE, ROME, July 26, 1884.

Reverend A. J. Schulte to Mother Clarke.

The Reverend Consultor in charge of your work has graciously responded to our appeals for a speedy conclusion, but this having been the last session for a while, they had so much to attend to in the last congress that he was unable to speak. He, however, had given his unqualified approbation of the Rules, and I have no doubt at present that even the Reverend Mother Foundress will be retained for life. I had recourse to His Eminence, Cardinal Simeoni, to see if I could possibly do anything further, owing to the tardiness of the next session. He advised me to write to

you to send on a petition begging that the election of the Reverend Mother Superior be deferred; this petition he will grant, and at the expiration of this term, he will have been consulted by the Propaganda.

GROTTAFERRATA, August 21, 1884.

Inclosed please find grant of petition to defer the election of Mother Superior. I received it yesterday. I wish you all spiritual and temporal blessings and beg your prayers.

DUBUQUE, December 24, 1884.

Bishop Hennessy to Mother Clarke.

I return herewith the letter you sent me. I did not anticipate this delay in the confirmation of your Rules. They are somewhat slow in Rome; they will take their time, but all will be right in the end. You should not be in the least uneasy about the delay, for there is no doubt but they will confirm the Rules when they can give them their attention. I was sorry to hear on my return from Baltimore that your health was somewhat delicate. I sincerely hope that it is improved now. I hope also that the health of the Community is good. Wishing you a very happy Christmas and many returns, I am, Dear Mother, Yours sincerely in Christ. . . .

AMERICAN COLLEGE, ROME, March 27, 1885.

At last your long cherished desires have been fulfilled. Your Institute has received final approbation. I sent you a cablegram to that effect last Monday. Out of the seventeen religious Orders of women who have applications to this same effect at the Propaganda, yours is one of the first to receive attention, though some of the others had sent in their application long before yours was received. To-day I shall postulate for the palliums of Archbishops Riordan and Seghers after private consistory. Bishops Dwenger and Moore and Dr. O'Connor are here with the Decrees of the Baltimore Council. The authorities here are well

pleased with the work of the Council. Of course before making use of any privileges, etc., you may have acquired, you will wait for the official decree of the Propaganda. I enclose a few remarks given to me by the Reverend Father who examined your Rules.

Our Institute and Rules received the final official approbation of the Holy See on the 15th of March, 1885. A cablegram announced the good tidings to Mother Clarke and to the Right Reverend Bishop of Dubuque who wrote at once the following letter :

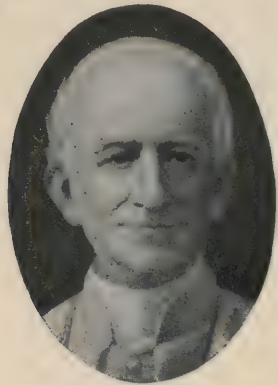
I sincerely congratulate you on the good news from Rome, and I hope that the petition for your appointment as Superior for life will be granted. Indeed, I think it is almost likely that it will, as it would be no more than the complement of what is already granted. Hoping you are well after the long and severe winter, I am, dear Madam,

Yours truly,

JOHN HENNESSY, Bishop of Dubuque.

When the long-looked-for document arrived in Dubuque, the Right Reverend Bishop carried it himself to St. Joseph's Prairie and there congratulated Mother Clarke and the Sisters on the inestimable favor conferred on them by our Holy Father Leo XIII. The Decree was received by the Congregation with every demonstration of gratitude to God; the *Te Deum* was sung, and Masses and special prayers of thanksgiving were said in every house.

On July 24, 1885, the Bishop wrote: "Together with the Decree of approbation of your Rules which I gave you when I visited St. Joseph's, I received a letter from Cardinal Simeoni designating, as I remarked to you then, certain changes to be made in your Rules, chiefly in the arrangement of the matter, and requesting me to send him a printed copy after the changes will have been made. As everything



HIS HOLINESS GREGORY XVI.

Mauro Capellari.
Born Sept. 8, 1765.
Reigned 1831-1846.

HIS HOLINESS PIUS IX.

Giovanni Maria Mastai Ferretti.
Born May 13, 1792.
Reigned 1846-1878.

HIS HOLINESS LEO XIII.

Vincent Joachim Pecci.
Born March 2, 1810.
Reigned 1878-1903.

is now ready for print, I will instruct Father Ryan, in whose hands the papers are, to have the printing done at once. If you have any further instruction to give, I should be pleased to hear from you by Monday next if convenient, as I do not wish to postpone this work longer."

The Brief confirming Mother Clarke for life in the office of Superior General was given on the 28th day of June, 1885. On July 25th the Bishop of Dubuque visited St. Joseph's Prairie to confirm Mother Clarke in this office. A letter written at the time will best describe the scene. Sister Mary Cecilia Dougherty, then Mistress of Novices, wrote thus to our Sisters in Chicago, July 26, 1885:

"Glad and joyful tidings! Our Right Reverend Bishop appeared suddenly in our midst yesterday afternoon, and after an interview with Mother Clarke stole in upon us in the Novitiate. He began by giving to all 'three days of unbounded recreation, and after that until Retreat opens, moderate recreation and other good things to help on the rejoicing.' He then told us why he had given us these privileges, saying, 'I have this morning received orders from the Eternal City to confirm your dear Mother Clarke in her office of Superior General for life, and right heartily and earnestly like a dutiful son shall I do it.' He brought all the Sisters, old and young, down to Mother's room to congratulate her, and was seated beside her while, one by one, we knelt and kissed our dearest Mother. The Bishop then arose, shook hands with Mother and congratulated her with all the warmth and earnestness of his heart. Having blessed us all again, he led the Novices out to the platform and encouraged great merry-making. All were very happy. I cannot half describe the event in this hurried manner. If poor Sister Mary Angela had only waited a few days more with us, she could have borne the joyful news to Heaven.

"The Rules are in press; the printing, translation and all other details being attended to most willingly by the

Bishop and Father Ryan. . . . God is very good to us. May His holy Name be blessed forever, and may our Immaculate Mother keep us true and faithful Sisters of Charity of the Blessed Virgin Mary."

CHAPTER XV

LAST DAYS OF MOTHER CLARKE. 1885-1887

Thy actions to thy words accord; thy words
To thy large heart give utterance due; thy heart
Contains of good, wise, just, the perfect shape.

MILTON.

Mother Clarke's strength and her humility.—Sketch of her life and character.—Her last moments.—She receives the Blessing of the Holy Father.—Her characteristic comment upon this favor.—Her happy death.—Letters of sympathy.—Rt. Rev. John Hennessy, Bishop of Dubuque, pays tribute to her holiness.—Conclusion.

For fifty-five years Mother Clarke had led the life of a true religious; quietly active, tenderly strong, carrying out a grand work with unobtrusive energy, witnessing the most encouraging results with the meekest humility. She achieved the difficult task of maintaining a high standard of spiritual life simultaneously with the multifarious and insistent duties of her arduous office, and in her wonderful activity she preserved the spirit of a contemplative, admitting no feeling of gratified complacency even in the time of most marked success.

After Father Donaghoe's death there must have been for Mother Clarke a moment of almost sad and certainly oppressive responsibility and anxiety. But careful training had had its effect, the Congregation was now a thoroughly compact body, discipline and habit had accustomed the members to think and act as one. Mother Clarke ruled by love, and won the confidence of all under her direction or control. With her feminine delicacy and gentleness there was a potent force and administrative ability, a firmness and intrepidity which made her capable of anything and

afraid of nothing. Of her ecclesiastical superiors she never spoke but with the most profound respect. This obedience and submission, doubtless, gained for her the peace she ever enjoyed in this respect. Contradictions and trials she had to endure, but they planted in her heart no root of bitterness, wrung from her lips no complaining word, and she fostered in the Sisters the same charity.

The parents of Mary Francis Clarke were Cornelius Clarke, a prosperous dealer in leather, and Catherine Quartermas, the daughter of an English Quakeress. Both were distinguished for their piety and for the practice of noble Christian virtues; a generous charity toward the poor and suffering being their distinguishing trait. When in expectation of the birth of their first child they decided to call it Catherine should God bless them with a daughter, but in a vivid dream the young mother learned that the name should be Mary. The child was born March 2, 1803, and in baptism at the Marlborough Street parish church the Franciscan Father who performed the ceremony added the name Francis, in honor of the patron of his Order. As the child grew, her devotion to St. Francis and her love of his great virtue, humility, became conspicuous. She was the eldest of four children, and in their happy home surrounded by comforts, the children received a good education, careful training, and exceptional facilities for progress in study. In the height of her father's marked financial success, a destructive fire swept away his resources, and to his anxiety succeeded an illness from which he arose only to be a helpless invalid the rest of his life. For some years after this disaster the responsibility of her father's business cares was assumed by Mary Francis, whose clear mind, decision of manner, industry and care, restored the interrupted prosperity. It was hard to find release from this duty to follow the call of vocation, but her noble sisters, Catherine and Martha, offered to take her tasks and thus leave their sister free. After the death of their parents these good sisters came to

the old home at St. Joseph's and entered the Community in 1852, bringing with them their brother's little daughter whom they placed in school.

Mother Clarke was exceptionally mild; profoundly humble and unconscious of her gifts and merits, she loved obscurity. Her eyes beamed with a heavenly brightness; her words, always few and to the point, were uttered in a low tone; her gentle manner was indicative of the serenity of her mind. But her soul was lofty in its aims, even though she was so humble, patient and meek. Utterly incapable of the slightest subterfuge, guileless and innocent as a child, yet withal as if God's hand were outstretched over her, she never suffered in the least by her inability to recognise deceit, or better, perhaps, the deceitful in her noble presence were moved to partake of her truth and honesty. She was the very soul of honor, and with the courage of a lofty spirit she neither feared nor flattered anyone.

Extreme gentleness and modesty which, with the continual increase of grace, became the most perfect and admirable humility, were the basis of her natural character and of her acquired sanctity. This was supplemented by that generous, affectionate confidence in God which shone out so luminously in the great trials of her career. Besides the sufferings and the great privations which were endured during the period of the first foundations, she practised austerities and penances of great severity, to the utmost limit permitted by obedience to her directors. Contemplative prayer had for her a great attraction and in it she attained a high degree of perfection. She was a lover of silence, prudent in counsel, wise in speech.

During her lifetime strictest silence guarded her extraordinary spiritual favors, and the humble obscurity in which she lived effectually concealed all that transcended the ordinary. Frequently after Holy Communion Mother Clarke was piously affected to a degree which she could not conceal. Her love for our Divine Lord manifested itself in

many ways, and her efforts to repress her feelings only made them more evident and touching. It is no easy matter to get details. The Sisters who witnessed these remarkable events were bound to secrecy by Mother Clarke, and while they would have been glad to procure for our Mother the honor a detailed account of these marvels would undoubtedly secure, they have passed away, leaving us only the merest outlines.

As there were many evidences of supernatural gifts of an extraordinary kind during her life, so have we repeated proofs of her power with Almighty God after her death.

Only once can a Congregation suffer the loss of its Foundress, but this grief was merged in the personal loss of one who was indeed a Mother in the best sense of that beautiful title. All unexpected, too, was the sad event. For some time her health which had never been other than delicate, seemed declining; but while this caused sorrow and uneasiness it was not seriously alarming. Later, a chill which was at first looked upon as a passing ailment developed rapidly into bronchitis, and it soon became apparent that death was near. Mother Clarke was fully conscious of her state; she received Extreme Unction with great serenity and a radiant smile lit up her face when she received Holy Viaticum. She had no fear of death, and was free from all care and anxiety. An illness of ten days' duration preceded her death, for which a long life of five and eighty years had been an almost continual preparation. The workings of her mind, the outpourings of her soul, the miraculous graces which she is known to have received, all these things might be conjectured by the witnesses of her daily life; but no written notes remained to reveal the secrets of her soul. She never wrote about herself; she spoke if possible, still less. It was consistent with these habits of reticence that when she fell dangerously ill, there were no last adieus, no parting admonitions. Those who watched by her side noticed the ecstatic look that illumined her features when every morn-



MOTHER MARY FRANCIS CLARKE.
Foundress of the Congregation of the Sisters of Charity
of the Blessed Virgin Mary.

ing she received Holy Communion. They marked, too, her gentle thoughtfulness for others, the absence of any word of complaint, of any least mark of impatience, but on the whole she revealed little or nothing of what was passing in her soul. She lay quite still and silent, absorbed in prayer. On the morning of December 3rd she received a consoling spiritual comfort, the blessing of the Holy Father with a plenary indulgence for the hour of death. Her reply on learning that so great a favor had been conferred upon her was characteristic, "Thanks be to God! I need it."

Her vigorous intellect was not weakened even when the chill of death had manifested itself; she was fully conscious that her last hour had come, and she approached the judgment seat of God in the same holy dispositions with which as a truly humble servant she had ever been blessed. The end came on Sunday morning, December 4, 1887. It was a singularly peaceful death. Painlessly, in perfect consciousness, she gave up her soul to God while the chaplain recited the prayers for the departing soul. She left to the Congregation she had founded, the inheritance of the most sublime lessons and virtues, and the example of her heroic generosity in responding to the call of God. As the presence of Mother Clarke in life was an instruction in every virtue, so has she offered us an example of a holy death.

Her venerable remains were borne to the chapel where the Sisters had so often knelt with her who now lay so motionless in the great sleep of death. But even in the gloom of such mourning there shines eternal hope; and those who have watched by the blessed dead "who have died in the Lord," know well that the prayer of invocation becomes almost involuntarily a prayer of petition to the dear departed ones who have so fully appeased the divine justice, and have merited the sweet mercy in which they so fully confided.

The news of Mother Clarke's death being known, many testimonials of respect to her memory were received at the

Mother House, innumerable letters expressing sympathy for the bereaved Sisters and love and veneration for the deceased Superior; yet one thought, the recognition of her sanctity pervades them all. We shall give but one of these cherished tributes to our beloved Mother's worth, selecting for this purpose the letter of the Reverend W. F. McGill of Milwaukee.

"Her death was a great loss to the Order in one way and a gain in another. From what I know of Mother Clarke, I should think her biography would read like the life of a great saint, and, therefore, her presence and example must have been a constant lesson in the ways of God, and a powerful incentive to the Sisters to do great deeds for His holy Name. Yet such souls can do more in the presence of God than when surrounded by the temptations, the distractions and the weaknesses of the world. Who shall convince you that anything could be more dear to her beatified soul than the noble Order erected by her energy, her genius and her piety, to bless the Church of America? The beauty and power of the Order of the Sisters of Charity of the Blessed Virgin Mary are the emanations of her own great spirit. Long may it live to perpetuate that spirit in the land. Her spirit is the spirit of God; our land is the land of bright promise for the future of the Church. May God grant to the successor of the saintly dead, the divine wisdom to adapt the spirit of the Order to the needs of the nation, so that future generations of American Catholics may have cause to magnify the name of Mother Clarke, and to ask of the Church of God the right to call her *Blessed*."

On the day of her burial, the solemn requiem Mass was sung by the Right. Rev. Henry Cosgrove of Davenport, after the chanting of the Office for the Dead by the many priests in attendance. At the close of the Mass, the Right Rev. John Hennessy, Bishop of Dubuque, expressed his

respect for our dear Mother Clarke, and his desire to honor her memory. He concluded his panegyric in the following words:

"God, who by His providence takes care of all His creatures, and especial care of His Church which is the mystic body of His only begotten Son and the temple of the Holy Ghost, has called to His special service certain favored souls, enabling them by His grace to assert boldly the supernatural order, not alone by faith and hope and charity, necessary virtues, but by poverty, chastity and obedience also, evangelical counsels, strengthening them to walk manifestly in it, to take little ones by the hand and lead them along that highway to Heaven opened by our Lord and ever travelled by His saints. To bring together some of those thus called, to prepare them for their vocation by advancing them in virtue and intelligence, to give them a rule of life, and to guide them on their way with wisdom, is the work to which God called Mother Clarke more than fifty years ago, and which He opened out before her only after a considerable lapse of time marked by trials, privations, hardships and disappointments.

"Whoever has sufficient information to enable him to consider the facts grouped around the cradle of the religious Institute — the union of four or five ladies more than half a century ago in the city of Dublin, and their community life there; their strange resolve to cross the Atlantic when the voyage was more than five times as long as it is now and immeasurably more dangerous, and go to a strange country without a friend to accompany them on their voyage or one to welcome them on their arrival; the loss of their little means while landing; their acquaintance with Father Donaghoe, his interest in them and employment of them as teachers; their meeting with Bishop Loras, his invitation to them to cross a continent and go beyond the limits of civilization into the midst of wild men, their acceptance of that invitation; the generosity of the good priest, their father

and their friend, in giving up his parish in Philadelphia to continue his protection of them and share their lot in the wilderness — whoever can and will consider these and other adventures and accidents and vicissitudes of fortune too numerous to be mentioned, cannot but see in them the finger of God, the action of His providence, and the discipline by which He prepared His servant for the work assigned her.

“ His blessing on her undertaking came slowly, but it was all the richer when it did come. She sought His aid in humility and sincerity, co-operated with it faithfully, and thereby built up a numerous Community the members of which are well qualified to advance the interests of religion wherever they may be placed, by casting in a Christian mould the character of the little ones intrusted to their care. Her day of labor is over. She spent it well. She did a great work, and leaves behind her, as a precious legacy to society, forces to continue under God’s blessing the important mission so much needed in our day.

“ Few and short as were my interviews with Mother Clarke they left impressions that were highly favorable to her. These impressions, like those of heat and cold on the body, were spontaneous. They were made without a thought of making them on the one side, or of receiving them on the other. The visits were on business, and were as short as the business in hand allowed. The appearance, the dress, the bearing and the surroundings of Mother Clarke spoke to you of humility, meekness, the spirit of poverty in the midst of abundance, self-denial, mortification and similar virtues. To a stranger she would look like a poor, desolate old lady, whom the Sisters in their charity had taken in to provide for in her old age. No one would think of her as the Foundress of a large and prosperous Congregation. The condition of the Institute since first I became acquainted with it has undergone great changes; these changes are apparent in the number of the members, in the acquirements

that fit them for their duties, in material means as evinced in the convents and academies, in their enlarged sphere of operations embracing several States, and in their greater facilities and opportunities for good. Through all these changes she remained the same. To her, prosperity and adversity were welcome alike. She regarded them as coming from the hand of God for His own honor and glory. She seemed indifferent. Like all good Christians, she was in the world but not of it.

“Beneath that very humble exterior of this feeble little woman, there lay a remarkably clear mind and sound judgment, and a wealth of information at all times on the matter under consideration. Her letters on business connected with her office were models. They were clear, concise and to the point, and ever characterised by humility and charity. I was so impressed by the simplicity and precision of these letters that I asked more than once whether or not they were written by herself. That humble exterior hid away entirely out of sight a mind of no ordinary ability, an ability which became manifest at the call of duty only, and then in the utmost simplicity and apparent unconsciousness.

“Her words and actions breathed humility, meekness, kindness, patience, charity. There was not a trace, not only of an intention to produce the impressions they made, but there appeared neither consciousness of them nor thought about them. The whole manner was that of a child, simple, natural, always the same. These are the qualities that made, and could not but make, impressions so deep and lasting as not to be put away. I never perceived in Mother Clarke the least sign of selfishness, or worldliness, or ambition, or of any inordinate desire regarding the growth of the Congregation or its temporal prosperity. Her only desire seemed to be to do the will of God in all things regardless of the consequences. She seemed to keep that holy will ever before her and bow to its dispensations. On all important occasions she sought its expression from the lips

of the Bishop. I do not think she ever made a foundation in this or in any other diocese without having directly or indirectly my sanction, or without believing that it had been obtained. The submission of these undertakings to me was not only an act of submission to her Bishop but seemed the prompting of faith to ascertain the will of God. Had I at any time refused to sanction, or had I discouraged any project, howsoever dear to the Community or to some of its members, I believe that from that moment all her influence would have been directed to its abandonment. So far as she was concerned it was then and there given up.

“I found the same spirit in Father Donaghoe. The grant or refusal of the approbation of the Bishop when consulted in any matter, was with him a rule of action. One of the most important events in the history of the Congregation in relation to foundations is the sending of the colony to Chicago. Before deciding on sending Sisters to that city he sought light in prayer. He had novenas made, he offered again and again the Holy Sacrifice for that purpose. He asked my advice, told me what he had done and said he would do as I should direct. Attractive, important and promising as that step then appeared, had I said one word against it, or advised its abandonment, he would, I doubt not, have given it up unhesitatingly; and in doing so would have believed he was following the will of God. This spirit and its pronounced manifestation were all the more remarkable in view of influences that seemed adverse to it.

“Mother Clarke led the life of a recluse. She loved solitude. I saw her plain apartment only once, I think, a few months ago, and it appeared to me admirably suited to the tenant. To love solitude is not an impulse of nature, but the very reverse. Solitary confinement is considered to be one of the severest modes of punishment. Why then did she love solitude, which is so repugnant to the feelings and so injurious to the mind? The only satis-



NORTH VIEW OF CHAPEL.
Showing Mother Clarke's Room.

factory answer to this question is, that hers was a solitude only in appearance, that there are other companions than human beings, and other occupations than conversation with them. She loved it because it was to her a place of mental activity, a place of prayer, of meditation, of conversation with God and her guardian angel, and of profitable thought as to how she could best correspond with God's designs and promote His glory. What took place there, what petitions were made and how, what graces and lights were received, what virtues and strength of soul were acquired, what resolutions were made — only God and His angels can tell. It is in that solitude she nourished and strengthened that life and those habits of thought and speech and action, which belonged decidedly and manifestly to the supernatural order, though they seemed as easy and as natural and as simple as the movements of a child. She was a child of grace and an instrument in the hands of Divine Providence for the performance of a great work. It is such as she God loves to choose, according to the saying of St. Paul, 'and the weak things of the world hath God chosen that He may confound the strong.' Among the weak things St. Paul ranks himself.

"My dear Sisters, a new era commences for you now. Hitherto as a Congregation you have rested on a granite basis with your face towards heaven; may this ever be the foundation on which you stand. Hitherto your Mother and your model moved manifestly in the way of grace and sanctity, encouraging you to follow after; may her successors move in the same course and teach the same lesson! Hitherto, truth and justice and honor and honesty and simplicity and sanctity were prime objects of your Mother's love; may God grant that these virtues be held in as high esteem by you, her devoted Children.

"Love God above all things and your neighbor as yourself for His sake. Keep these commandments in deed and in truth to the fullest extent as they are explained by the

Church and exemplified in the lives of her saints. Meditate profoundly upon your holy vocation, thank God fervently for it and for the graces that have accompanied it. In all humility and sincerity confess your unworthiness of the honor done you, and strive to show your appreciation of it by your gratitude and fidelity. Realize fully the great need in our day and country of a truly Christian education which God has called you to give to some of His little ones. To this end examine carefully from a religious standpoint the condition of society, the institutions and influences that are with so much power and influence moulding its character. Consider the position of the Church, her divine mission, her lofty aim, the difficulties she has to encounter and the obstacles within as well as without that retard her progress. These considerations will throw a light on your vocation and animate you for your work. As a religious Community called out to give a Christian education in the hour of need, in I may say a crisis, do your work cheerfully and thoroughly. Bear in mind the End of your Institute and never confound therewith the means that conduce to success. Keep your Master and Model ever before you. By the aid of your crucifix, of prayer, meditation, holy Mass, the sacraments, and all the means of grace, endeavor to produce in your hearts a faithful image of Him. Regard yourselves as painters and the hearts of the children entrusted to you as a canvas on which you are to represent most vividly a true likeness of their Lord and their God. As materials for this picture you have all the treasures of the Church.

Remember that you labor under the eye of Him who has hired you and sent you into His vineyard. Work honestly, faithfully, conscientiously; work diligently, energetically, for the day is far advanced and the night approacheth when you can work no longer; and then rest assured, when evening is come you will receive what is just, you will receive the reward that is promised you."

Final absolution was given by the Rt. Rev. Henry Cosgrove, Bishop of Davenport, assisted by the Rev. Hugh McGuire of Chicago. The body of Mother Clarke was then borne from the lowly chapel to its temporary resting place, preceded by the cross and followed by the long procession of the Reverend clergy, the professed Sisters, Novices, Postulants and devoted friends. Slowly the assembly dispersed, but the Very Rev. Father Alberic, Superior of the Trappist Monastery, and his brother monks, Fathers David and Gregory, remained to close the tomb.

In our little cemetery, surrounded by the mortal remains of Father Donaghoe and her faithful companions, the body of Mother Clarke awaits the resurrection. Over marble crypt and low mounds the fir trees spread their drooping branches like the outstretched fingers of protecting hands. And day by day the shadow of the tall crucifix moves from mound to mound with the passing hours, gathering those quiet sleepers into the circle of its caressing care, marking them with the sign of the cross, the pledge of that happy resurrection when their human eyes shall rest upon the beauty of the face of Christ.

May their sacred memory be to us a strength and a benediction, that we like them may walk before God all the days of our lives; that beneath the outstretched arms of the Cross of Christ, we too may rest "till the day break and the shadows flee away."

APPENDIX

APPENDIX

I

Chronological Table.

1831 — Dec. 8.	Origin of our Institute.
1833 — March 19.	Our first school opens.
1833 — August.	Prophecy of Brother Faye, S. J., "The Far West."
1833 — Sept. 7.	Arrival of Mary Francis Clarke and her companions in Philadelphia.
1833 — Sept. 10.	First meeting with Father Donaghoe.
1833 — Nov. 1.	Establishment of our Institute under the guidance of Father Donaghoe.
1835 — June 16.	Novitiate opens; Sister M. Alphonse Lawler enters.
1838 — Sept. 29.	Our Sisters move to their new Convent, Phoenix and Second Sts., Philadelphia.
1839 — April.	Our Sisters invited to New York.
1841 — Sept. 24.	Mother Mary Gertrude Regan enters the Novitiate.
1841 — October.	Our Sisters invited to Dubuque.
1842 — Nov. 30.	The Immaculate Conception chosen as our special feast.
1843 — March 19.	Favor obtained through the intercession of St. Joseph; perpetual thanksgiving promised.
1843 — June 24.	Arrival of our Sisters in Dubuque.
1843 — July 5.	St. Mary's School, Dubuque, opened.
1843 — Dec. 23-31.	Retreat conducted by the Rev. Joseph Cretin.
1844 — Dec. 8.	Novitiate opens in Dubuque. Sister M. Agnes Burke and Sister M. Agatha Hurley enter.
	Sister M. Lucy Baker and Sister M. Bonaventure Sullivan receive the religious habit.
	Sister M. Vincent Donovan makes her holy Vows.
1844.	Our Sisters invited to Chicago by the Rt. Rev. W. Quarter.
1845.	Our Institute affiliated to the Archconfraternity of the Sacred Heart.
1845 — June 5.	Father Donaghoe appointed Vicar General of Dubuque.
1845 — Aug. 15.	First Public Profession.
1845 — Sept. 19.	Site of Mother House chosen. Incident of the Bees.

1845. Rev. Joseph Cretin returning from Rome bears a special blessing from His Holiness, Pope Gregory XVI, to the Sisters of Charity of the Blessed Virgin Mary.
- 1845 — Dec. 14. First death. Sister Mary Francis O'Reilly.
- 1846 — March 19. Novitiate transferred to St. Joseph's Prairie.
- 1847 — March 2. Brief of Commendation with Plenary Indulgence once a week to the Sisters of Charity of the Blessed Virgin Mary from His Holiness, Pope Pius IX.
- 1849 — May 15. Fire at St. Joseph's Prairie. Total loss of buildings and furniture.
- 1851 — Feb. 21. Father Donaghoe has an audience with the Holy Father; receives a blessing for the Institute with certain gifts and other favors.
- 1851 — April 2. Our Institute affiliated to the Prima Primaria, Rome.
- 1854 — May 24. Consecration of our Institute to Mary Immaculate.
- 1856 — Feb. 2. Mother Mary Cecilia Dougherty enters the Novitiate.
- 1858 — Feb. 19. Death of Rt. Rev. Matthias Loras, Bishop of Dubuque.
- 1859 — May 2. Archbishop Hughes visits St. Joseph's Prairie.
- 1859 — July 12. Immaculate Conception Academy, Davenport, opened.
- 1864 — Jan. 7. Death of Most Rev. John Hughes, Archbishop of New York.
- 1866 — Oct. 8. Death of our dear Sister Mary Catherine Byrne.
- 1867 — Aug. 6. Our Sisters go to Chicago.
- 1867 — Aug. 19. St. Aloysius' and St. Stanislaus' Schools, Chicago, opened.
- 1867 — October. Special blessing of His Holiness, Pope Pius IX, to our Sisters through the Rev. Arnold Damen, S. J.
- 1868 — Aug. 6-16. Our first Retreat in Chicago conducted by Rev. C. Coppens, S. J.
- 1868 — Dec. 8. Father Donaghoe says holy Mass for the last time.
- 1869 — Jan. 5. Death of our Venerable Founder, Very Rev. T. J. Donaghoe.
- 1873 — Dec. 25. Death of our dear Sister Mary Margaret Mann.
- 1877 — Feb. 21. Laudatory Brief from the Holy See in favor of our Institute.
- 1877 — Sept. 15. Decree of Approbation of our Institute from His Holiness, Pope Pius IX.
- 1883 — Nov. 1. Our Semi-Centenary. The Holy Father bestows his Apostolic Benediction and a special Indulgence.
- 1885 — March 15. Decree of Final Approbation and Confirmation of our Congregation issued by His Holiness, Pope Leo XIII.

- 1885 — June 28. Rescript confirming Mother Clarke for life as Superior General.
- 1887 — Dec. 4. Death of our Revered Foundress, Mother Mary Francis Clarke.
- 1887 — Dec. 7. Rt. Rev. John Hennessy, Bishop of Dubuque, pays tribute to the holiness of Mother Clarke.
- 1888 — Feb. 2. Mother Mary Gertrude Regan elected Superior General.
- 1893 — Nov. 28. Novitiate transferred to Mount Carmel.
- 1894 — Feb. 2. Mother Mary Cecilia Dougherty elected Superior General.
- 1900 — Feb. 2. Mother Mary Gertrude Regan elected Superior General.
- 1906 — Feb. 2. Mother Mary Cecilia Dougherty elected Superior General.
- 1910 — May 25. The Bodies of Very Rev. T. J. Donaghoe, Mother Mary Francis Clarke and our first four Sisters removed to the new Mausoleum at Mount Carmel.

II

February 2, 1909, completed the latest period in the administration of the Congregation, and the regular election then held shows as a result the following staff:

Mother Mary Cecilia Dougherty,	Superior General.
Sister Mary Esther Warren,	Assistant.
Sister Mary Gertrude Regan,	First Consultor.
Sister Mary Loyola Rutherford,	Second Consultor.
Sister Mary Octavia Burke,	Third Consultor.
Sister Mary Ascension Lilly,	Fourth Consultor.
Sister Mary Angela Fitzgerald,	Mistress of Novices.
Sister Mary DeChantal O'Regan,	Procurator.
Sister Mary Lambertina Doran,	Secretary.

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